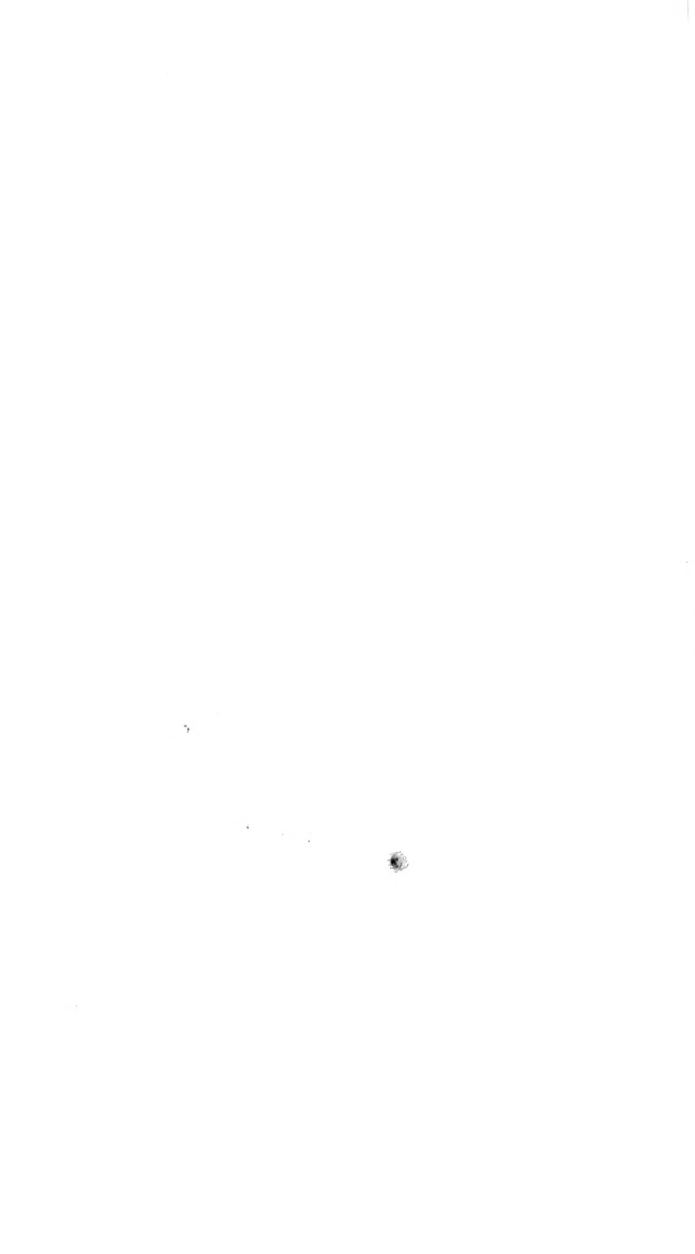


NYPL RESEARCH LIBRARIES



3 3433 07994833 1









**EVERY MAN'S
MONITOR;**

OR, THE
UNIVERSAL COUNSELLOR,
IN PROSE AND VERSE.

BEING
A COLLECTION OF SELECT SENTENCES, CHOICE MAXIMS,
AND DIVINE PRECEPTS;

SUITED BOTH
FOR YOUTH AND AGE OF EVERY SECT AND DENOMINATION,
AS LONG AS TIME ENDURES.

BY JOHN COLTMAN.

SOUND MAXIMS ARE PRECIOUS JEWELS.

TO WHICH ARE ADDED,
FRUITS OF A FATHER'S LOVE;

A PLAIN AND
SERIOUS ADDRESS TO THE MASTER OF A FAMILY,
AND
INSTRUCTIONS FOR EDUCATING A FAMILY.

PHILADELPHIA:

PRINTED FOR W. W. WOODWARD, No. 52, SOUTH SECOND STREET.

Griggs & Dickinsons, Printers.

1815.

p. 2-72

THE NEW YORK
PUBLIC LIBRARY
58011B

ASTOR, LENOX AND
TILDEN FOUNDATIONS
B 1910 L

THE
CHARACTER GIVEN OF THIS BOOK

By the Editor of the Gospel Magazine, July 1781.

THESE Sentences, &c. which are classed under their different heads, having for the most part been the experience of living and dying Christians, are a valuable treasure.

They comprise a great variety of subjects, most worthy the perusal of grave and contemplative persons; the graces, virtues, and duties of believers form a considerable part of them; and the rest paint, in proper colours, those odious qualities of the mind which prevail in the unregenerate.

This book is extremely well calculated to enrich the mind with pious sentiments, kindle a sacred flame of devotion, and excite serious and sincere professors of the Gospel to pursue their Christian course with vigour and alacrity; and will therefore to all such afford a very pleasing and profitable amusement.



PREFACE.

IT is with no small care and pains the Editor has collected the following Sentences; being desirous such a valuable treasure should not be lost with time, and buried in perpetual oblivion.—Many of them sprung from hearts that had experienced the power of divine grace, and had tasted how gracious the Lord is; or, in scripture phrase, that were “born again,” and were warm with devotion; that had the good of souls at heart, and were earnest in the cause of God and Christ:—Many, perhaps, came from the dying beds of true Christians, that might be just launching into eternity, to reap the fruit of their labours, whose hearts overflowed with the love of God, and were just taking leave of all below.

Oh! what comfortable words often flow from the hearts of such persons: they speak experimentally, and, as it were, give us a foretaste of what they are going to experience.

Oh how happy, how comfortable, is the death of such persons, when heaven begins below!

“Happy are the souls that turn many to righteousness, for they shall shine as the stars for ever

and ever!" and I doubt not but many of the authors of these Sentences are now with God.

For your edification and improvement, I have ranged them under their several heads, being desirous of making them as useful as possible; and if you will but read them with care and attention, I hope, with the divine blessing, they will have their desired effect; that is, make you holy in life, and happy in death; which is the sincere desire of

Your Friend,

J. C.

CONTENTS.

	Page		Page
On Life,	9	On Conscience,	110
Time,	11	Sincerity,	115
Old Age,	12	Hypocrisy,	117
Affliction,	12	Love,	118
Death,	23	Divine Love,	118
Eternity,	27	Charity,	119
Heaven,	29	Zeal,	121
Hell,	31	Learning,	122
God,	32	Dejection and Doubt-	
Christ,	37	ing,	122
The Love of Christ, .	45	Passion and Anger, .	124
Sin,	46	Soul and Body, . . .	126
Repentance,	57	Envy,	127
Holiness,	52	Evil Company, . . .	128
Faith,	62	Satan,	130
Faith and Works, . .	66	Sensual Gratifications	133
Diligence and Sloth, .	71	Holiness and Virtue, .	135
Pride,	74	Temperance,	137
Ambition,	75	Pleasure,	138
Humility, &c.	76	World,	140
Riches,	78	Lying,	143
Poverty,	82	The Heart,	144
Prosperity,	83	Ministers,	146
Happiness, &c.	84	Rules for a Holy Life	
Prayer,	86	and a Happy Death, .	150
Reading, &c.	89	Miscellaneous, . . .	172
Public Worship, . . .	91	Fruits of a Father's	
Grace,	93	Love,	199
Wisdom,	96	A plain and serious	
Goodness,	97	Address to the Mas-	
Loving God,	98	ter of a Family, . .	247
Religion, &c.	99	Instructions for rear-	
Scriptures,	102	ing and educating a	
Promises,	104	Family,	279
Sabbath,	105	A short account of a	
Content,	107	Mobbing Crew in	
Covetousness,	108	England,	289

EVERY MAN'S MONITOR.

ON LIFE.

LIFE is a journey to death.

To live in the fear of God, and be sober and temperate, is the best way of preserving life and health.

Nothing is more uncertain than life, and nothing more certain than death; and as certainly as we experience the one, so certainly shall we experience the other: therefore ply time when you have it; for you know not where you may be on the morrow, whether in this world or in the next.

The life of man is of a short duration; even as a flower, so it fadeth.

Our life is like a bubble, that rises, soon disappears, and the traces of it can no more be found:—or like the flower in the field, which cometh up and looks gay in the morning, but in the evening is cut down and withered.—No glass more brittle, no bubble more vanishing, no ice more dissolving, no flower more fading.

Man no sooner gets up into the meridian of his days and usefulness, but he begins to fade away, and dies.

Our life is a dying life: We are continually gliding down the stream of Time, into the ocean of Eternity.

Life is an absolute uncertainty, and death finds its entrance into every period and stage of it.

Life is styled a passage, and men are compared to travellers: the good are joyful and serene, like travellers going homewards; the wicked but by intervals are happy, like travellers going into exile.

Life is oft compared to a sleep, in which men imagine great things to themselves, till death awakes them, and puts an end to the pleasing dream.

It is with life as with the revolving seasons of the year; we hardly get into the full enjoyment of a summer's day, before the rural shades and verdant lawn, the azure sky, and balmy air, vanish, and for the present cease.

No sooner live, but we begin to die,
And hasten to a long eternity.

Every day of our life carries us so much nearer death.

A life spent well, will terminate in blessedness; but ill, in misery: therefore live well, that you may live for ever.

Live the man, that you may die the Christian; and live on earth, that you may live in heaven.

The righteous and sober have the promise of this life; but the wicked and impenitent shall have their days shortened.

The righteous shall the earth enjoy,
While sinners are cut off, and die.

Though life is short, through grace we may obtain
Immortal bliss, where Christ doth live and reign.

ON TIME.

WHERE time ends, eternity begins.

Time is nothing, compared to eternity.

Time is like a serpent with his tail in his mouth; we see not the end of it.

Time is always passing; eternity is always standing still.

This day is only ours; we are dead to yesterday, and we are not born to the morrow.

The advantage of living does not consist in length of days, but in the right improvement of them.

There is but little need to drive away time by foolish diversions, which flees away so swiftly; and, when once gone, can never be recalled.

He lives in safety that watches his time.

A wise man counts his minutes; he lets none slip; for time is life, which he makes long by good husbandry and right application.

The time present is the only time we have to serve God, to do good to men, to improve our knowledge, to exercise our graces, and to prepare for a blessed immortality.

Short time hath long wings, and flies away swiftly.

Time is a pitiless destroyer, which is daily consuming every thing that is mortal, and by degrees annihilates itself.

Make much of time, while time you have,

If you desire your soul to save:

On swiftest wings it flies away,

And will not for the monarch stay:

Therefore the present hour improve,

If you hope to enjoy the bliss above.

ON OLD AGE.

WRINKLES and gray hairs are the only symptoms of old age——

But Virtue's paint will make our wrinkles shine.

Old age witnesses our ripeness for eternity; but righteousness for glory.

If we are but fit for heaven, we are old enough.

The young saint is far more excellent than the old sinner.

It is not a number of years, but a good life, that is the most excellent.

Old age is only honourable when it is found in the way of holiness.

He that is young and holy, is ripe for glory.

Old age denotes that death is very near,
And if you're fit, his darts you need not fear:
Flee but to Jesus, for he is your Friend;
He diēd, that you might live world without end.

ON AFFLICTION.

AFFLICTION is spiritual physic to the soul. God afflicts as a God in covenant, and his all-sufficiency should be our support under all our afflictions.

When he strikes us, he means not to hurt us, but only to kill sin in our souls.

A state of affliction is a school for virtue.

It matters not if we have the tokens of God's wrath upon our bodies, so that we have but the marks of his love upon our souls.

A father sometimes hides himself, to try the affections of his little son ; so does God, by laying on his afflicting hand, seem to conceal himself from us, when it is only to make us dearer to himself. —God's frowns are oft converted into smiles ; and though he afflicts, it is but to bring us nearer to himself.

Afflictions are as Sampson's lion ; they afford the honey of instruction. —These are the counsellors that tell us what we are.

Afflictions are like a shower of rain : they make much noise, but they hurt us not ; they wet, but not wound.

Affliction is but our shepherd's dog ; he comes not to devour us, but to drive us to the fold.

Those that will go to heaven must look to be wet by the way ; but though wet, they must not be weary.

God will not beat his children for nothing, much less will he beat them to nothing.

The way to heaven is the way of the cross. —God suffers our happiness here to be imperfect, that we may be pressing on to that place where we shall be perfectly happy.

Compare your afflictions with your sins, and then you will think them lighter.

Affliction abases our pride and vanity, tames the wildness of our spirits, and brings us to thought and reflection ; it softens the heart, and makes it impressible, and ready to receive instruction.

Prosperity is not without its trouble, nor adversity without its comfort.

Affliction and grace oft go hand in hand.

Adversity is an indication of God's favour, an help to reform and improve the soul, and an earnest

of future happiness ; therefore it should be received with submission and thankfulness.

If we are corrected, it is in mercy, that we may be saved.

If we have sorrow for a time, it is that we may rejoice for ever.

If night and darkness cloud our present prospect, it is only to point our view more thoroughly to the regions of eternal day.

Lazarus found the rich man's gate shut, but the kingdom of heaven was open.

Afflictions are but conductors to immortal life and glory.

The furnace of affliction is only to refine us from our earthly dross, and to soften us for the impression of God's own image.

The great and merciful Architect employs not on us the hammer and the chisel, with an intent to wound and mangle us, but only to square and fashion our hard and stubborn hearts into such living stones, as may both grace and strengthen his heavenly structure.

Sickness is a messenger of God, sent to inform us of our dissolution.

Sickness unties the strings of vanity, that made her upper garment cleave to the world, and sit uneasy.

Sickness destroys the body, but sin the soul.

Sickness knocks off the fetters of pride, and takes away the scales from our eyes, that we may see our own nothingness.

Sickness causes God to pity us ; but sin causes him to hate us.

God never unsheaths the sword of his justice, till our flinty hearts turn the edge of his mercy.

God strikes us, that he may spare us.

Affliction is a necessary potion to purge out corruption.

Sickness stops the torrent of sin, and interrupts its violence, and makes it retreat many degrees backwards.

Sicknesses are troubles, in order to blessings.

The foundations of spiritual joy are laid in the waters of affliction.—The highway of the cross is the way to glory.

We cannot go to heaven in golden slippers.

Did Christ go by the cross to the crown, and shall a Christian expect to go any other way?—A sight of Christ's affliction should reconcile us to our own.

It is the ancient heavenly road,
Which all the saints of old have trode,
That now are safe at home with God.

}

Afflictions are not only consistent with the love of God, but they flow from it.

Though we be sick, the Lord will strengthen us on the bed of languishing, and make all our bed in time of sickness; and that bed cannot but be made easy which God hath the making of.

God often tries his people by affliction, to exercise their grace, and to entitle them to a triumphant felicity.

That instruction which is the most refreshing to the spirit, always comes from the school of heaven.

God's intention in affliction, is to bring sin to our remembrance, and to bring us home to himself.

It is better to be the object of God's wounding mercy, than of his sparing clemency.

Sorrows are deep waters, in which our souls would sink, did not the Almighty, by a secret and supporting hand, uphold us.

All our afflictions are but as so many doors to let in Christ.

It is better to suffer in time, than to sorrow in eternity.

It is better to go mourning to heaven, than laughing to hell.

It is better to be a suffering saint on earth, than a suffering sinner in hell.

We had better have our hearts here touched by compunction, than rent to pieces hereafter by desperation.

When sin lies heavy, affliction lies light.

It is well if we can get to glory, though we pass through the pikes.

God hath not lined the way to Christ with velvet, nor strawed it with rushes. The way to heaven is by Weeping Cross.

Affliction is God's rod, and therefore we should submit to his chastisement; for without it we are bastards, and not sons.

It is a mercy for a Christian that he has a God to go to, when all outward comforts are taken from him.

As we ought to hear God when he speaks, so we ought to fear God when he strikes.

It is the death of sin, and not the death of the soul, God designs by affliction.

God can give us a greater good by affliction, than there is evil in it.

Afflictions make the beginning sad, but patience will make the success glorious.

Afflictions are tokens of love, when we love God the more for them.

It is not the going into the furnace, but the coming out, which demonstrates the metal.

Good men are oft chastised in the world, that they may not be condemned with the world.

We have no reason to complain of our affliction, because our sins are greater than our sufferings.

God not only chastises us for our infirmities, but to prevent them.

God strikes not as an enemy to destroy, but as a father to correct.

Afflictions are the medicine of the mind; if they are not toothsome, let it suffice they are wholesome.

Afflictions are then a blessing to us, when we can bless God for affliction.

St. Jerom said, "Lord, let me have none of that mercy, to be let alone in my sin."

No affliction is so bad, as no affliction.

Look on suffering with scripture-spectacles, and you will see our light affliction, which is but for a moment, will work out for us an eternal weight of glory.

Though a good man mourns under afflictions, he must not murmur.

Afflictions destroy not grace, but purge out corruptions.

If God brings me to heaven by afflictions, his will be done; I cannot complain of the foulness of the way that brings me to God.

God brings men into deep waters, not to drown them, but to cleanse them.

Gold is not cast into the fire to be consumed, but to be refined; so that the fire takes nothing from it but the dross; nor doth affliction take any thing from the good man but his sin.

The biggest fish are in the salt waters, and they are the most growing Christians that are most in the salt waters of affliction.

Man is a straggling creature, very prone to wander from God, and lose himself; and the hedge of affliction is to stop them that wander.

No man knows that pride, that impatience, that lust, that unbelief, that is in his heart, till affliction comes to search him; it is a means to discover the vileness of sin to the soul.

God's ploughing us by afflictions, is to kill the weeds of corruption: some men's prosperity hath been their shame, when others' afflictions have been their crown.

The depths of man's misery are not so deep as God's mercy.

God cuts down worldly props, that we might make him our stay.

God's heart is full of love, whilst the face of his Providence is full of frowns.

We are always to measure God by the promises of his word, and not by the aspect of his providences.

We should value affliction as we do physic, not by its taste, but by its effects.

It is a blessed fever that preserves the soul from everlasting burnings.

God lays us upon our backs, that we may look heavenwards.

When the hand of God is upon us, we must not shut our eyes.

The school of affliction is the school of teaching.

When there are chastenings of God's hand, there is also teaching of God's Spirit; for we are like idle boys, or bad scholars, that learn but when the rod is over us.

We are not only to do what God commands, but to submit to what God sends.

As there is no running from God, so there is no contending with God.

God's care is greater when his people suffer : Daniel is preserved in the den, and the three children in the fiery furnace : " Many are the afflictions of the righteous ; but the Lord delivereth them out of them all."

Sin is never so bitter, mercy is never so sweet, as in a time of suffering.

God gives the best of comforts in the worst of times : When the burden is heavy upon the back, then the peace of conscience is great within.

When the hail beats upon the roof, there may be music in the house ; and when there is suffering in the body, there may be peace and music in the conscience.

The rod of God upon a good man is only his pencil, whereby he draweth his image more lively on the soul.

God never strikes the string of his viol, but to make the music the sweeter.

God gives strength as he lays on affliction ; if he does not deliver, he will certainly support ; his rod and staff go together.

The pruning-hook of affliction is to cut off our luxuriant branches ; God takes the sharp knife into his hand, and lances them ; but it is only to fetch out their corruption.

When a man is sick, all the blood goes to the heart ; so, in a suffering condition, all the affections of the soul should go to God.

God doth distil out of the bitterest drink his glory, and our salvation.

We see a good man's misery, but we do not see his comfort ; we see his prison-gates, but we do not hear the music within his conscience.

God sweetens good men's outward troubles with inward peace.

Let the deprivation of one mercy be a means to make us make a better use of those that are left.

If God has made a breach upon some of our comforts, how many comforts hath he left us!

All that God aims at in afflicting us is, to do us good.—No cross, no crown.

If God be nearer us at any time, it is when trouble is most near us. That trouble is blessed, that engages God to be nearer to us, that engages us to come nearer to God.

The weightier the cross, the weightier the crown.

If you suffer patiently, you shall reap if you faint not; be content to go as Christ did; from the cross to the crown.

Fear not afflictions, for they cannot chase God from us; nay, they are rather advantages, wherein God doth frequently discover himself most comfortably to us.

The blows that God lays on our backs, are to beat folly out of our hearts.

Affliction is the trial and touchstone of sincerity; for trouble makes the greatest trial.

God sometimes lays wormwood to the breasts of Providence, to wean us from creature comforts.

God is working when his saints are suffering; for his correction and instruction usually go together.

A person may have little comfort from God's outward dispensation, when he may have much inward comfort from the influence and assistance of the Spirit.

It may be dark without, when it is light within: While Stephen saw nothing but blood here below, he saw heaven opening above.

Good people's greatest afflictions go before their greatest deliverances.

Many a one has kissed the trouble at parting that he met with trembling.

Providences that cross our designs are no cross providences to God's designs.

God brings us into straits, to exercise our faith. He knows what is best for us : therefore let us say, Not our will, but thine be done.

The more of Christ's Spirit is in us in our sufferings, the more comfort and joy we shall receive from our sufferings.

When we are most afflicted, we may oft feel the most of God's Spirit ; for when it is the nearest day, then it is the darkest.

When a man hath communion with God, he hath comfort in all conditions ; for a little of this comfort is able to sweeten a whole ocean of sorrow.

Prosperity without God's presence is full of trouble ; but trouble with the presence of God is full of comfort.

Afflictions should humble us for sin, and shew us the vanity of the world ; they should soften the heart, and open the ear to discipline.—The prodigal's distress brought him to himself first, and then to his father.

Afflictions bring us unto God,
And shew us when he shakes the rod :
If we but learn instruction then,
He may remove the scourge, and raise us up again.

Affliction and trouble, whichever God sends,
Is always design'd to answer good ends :
The Psalmist confesses, that he went astray,
But affliction directed him to the right way.

Happy is that affliction that brings us to God.

———— That makes us to see
 Our vileness and depravity ;
 The state our souls by nature's in,
 And how we are defiled with sin :
 That shews us how our peace is made
 By Christ, who suffered in our stead ;
 And gave his life a sacrifice,
 That unto glory we might rise,
 And through his death might bliss obtain,
 And in the joys above for ever live and reign.

Life may be gloomy to the good man, the way rugged, and the path uneven : he may come halting to his end ; but the powerful hand of God will eradicate every sensation of former pain, and all before him will be pleasing and delightful.

It was the saying of a good man, " Let God use me how he will on earth, so I may but enjoy heaven."

When we upon a sick-bed lie,
 Let's look up to the Lord on high,
 And unto him for mercy cry ;
 He has a sovereign power to heal,
 And knows each pang our natures feel.
 If he but speak the word, no longer burns
 The fever fierce, but vig'rous health returns.

May sore afflictions make us see
 What sinful, dying, worms are we !
 And if the Lord should us restore,
 May we his goodness e'er adore,
 And serve him better than before !
 May grace the power of sin controul,
 And Christ be formed in the soul ;
 And may the remnant of our days
 Be spent to the Redeemer's praise !

ON DEATH.

DEATH is the gate of eternity.

Death is no evil of itself: it ends sin, not life; it is only a passage that leads from this life to the next.

Death is no more than turning us over from time to eternity.

Death is the most known and unknown thing in the world: for though he stands before the old man's face, and behind the young man's back, yet they oft perceive him not.

To die unprepared, is dreadful; but ready, delightful.

Seek not consolation against death, but let death be your consolation.

The first soul that met with death, overcame death; and the first that left earth, went to heaven.

It is better not to live at all, than not to live well; for nothing but a good life, and faith in our Lord Jesus Christ, can fit us for dying, and yield us comfortable reflections on a death bed.

Living in the fear of God takes away the fear of death; for the sting of death is sin.

Death is a friend to the righteous, but an enemy to the wicked; to one he is an inlet to glory; but to the other, a door to all misery.

Death to the righteous is the gate of eternal life, and the illustrious date of all their liberty and happiness for ever.

Death opes the gate of endless bliss
To every righteous soul,
But sends the wicked down to hell,
Where fiery billows roll,

Death cannot do a good Christian any prejudice, for it cannot separate him from the love of God ; it is only the disbanding his griefs, and the repose of his cares ; the burial of his failings, but the resurrection of his virtues.

All gloom to the good man is dispersed from the valley of the shadow of death, and a sacred ray of heavenly light is infused into it, so that he is enabled to enter it with strains of victory.

When the good man closes his eyes upon the world, he closes them in the hopes of soon seeing a happier and a better.

The death of Christ enables us to look with comfort on the other side death ; and therefore we need not look with terror on this side it, but look through death at glory.

The death of Christ hath quite altered the property of death ; it not only ceases to be an enemy, but is become a friend.

The death of Christ was the purchase of our happiness ; so our death is the passage to our happiness ; it dischargeth us from our prison, and conveys us to our palace.

Death is another Moses unto man, delivering him out of bondage, and making brick in Egypt.

Death serves as a short bridge to conduct the pious soul to a spacious inheritance.

Death puts an end to all the wicked man's comforts, and is the beginning of all his miseries.

Death to a righteous man is nothing but God's sending for his jewels home. He gathers them to himself before the evil day come, as the husbandman gathers in the corn before the beasts go out into the field.

The wicked shall be gathered at death as a bundle of tares, to be burned in hell ; but the righteous

as a bundle of wheat, to be carried up into the barn of heaven.

Death to the righteous is but a steady porter, opening the door of eteritny, and letting them into heaven; it is only a rough passage to eternal pleasures.

Good men need not be afraid to die, and go to that world of spirits, when there is a guard of angels ready to convey them thither, and a faithful friend ready to receive them.

Good men in this life are imperfect jewels, or like gold in the ore, mingled with a great deal of dross; and death is nothing but a perfecting of those jewels.

Death is the greatest leveller in the world; it levels sceptres and ploughshares; it makes the prince as poor as the peasant.

Death uses no civility to princes more than peasants: The mortal scythe is master of the royal sceptre, and it mows down the lilies of the crown, as well as the grass of the field.—A bed of state will not deter his approach, nor embroidered curtains repel his shaft.

Death laughs at the conceits of human tranquillity.

Death overtakes us at our pleasures, seizes us at our business, and lies all along the road of life, and there is no escaping his tyranny. He is like an unrelenting creditor, who suffers no one to be at rest.

Death borders upon our birth, and our cradles stand in our graves. Many have been carried from the womb to the tomb, from the birth to the burial.

Ever since the fall of our first father, death hath ranged through the world, and made a general

slaughter of mankind. The most eloquent orator, that ever was, could never charm him; and the potenest monarch that ever breathed could never bribe him; the greatest warrior that ever was, Death hath civilized; and the most famous persons that ever the world enjoyed, hath Death laid at his feet.

Death is a dark and gloomy porch, but it is the gate of our Father's house; and what are a few moments gloom, to the embraces of a heavenly Father?

Death to the wicked will be a change from earth to hell, from pleasure to pain, from delight to torment, from the offers of grace to the revelation of wrath.—It will be like the taking up of a draw-bridge, and the pulling down of the flood-gate of God's eternal wrath, to let in the deluge of it upon the soul for ever.

The day of a good man's death is the birth-day of his blessedness, his ascension-day to heaven, and his marriage-day with Jesus Christ.

Death will carry the righteous from trouble to rest, from a tempestuous sea to a quiet haven, there to lie at anchor in the bosom of their Lord.

Death like an overflowing flood
Will sweep us all away;
But happy are the wise and good,
Prepared for that day.

Death will be the death of all your sins, and the perfection of all your graces.

Death is the Jordan that runs between this wilderness and our Canaan; it is that swelling stream that overflows the banks of every mortal creature; it is that last river which must be passed over: but this is the happiness of every true Christian, that

Jesus Christ our high-priest, that bears the everlasting covenant on his shoulders, hath already dipped his feet in this water, and the stream of bitterness is diverted, the sting of death is plucked out, and the power of the curse cut off; so that death is but a sure step into glory.—“Why, then, (may the true Christian say), am I afraid to die? The channel is dry, and I see the footsteps of my Saviour in the bottom, and heaven and happiness on the other side; so that the waters shall not go over my soul: they may go over my sins, they may go over my miseries, they may go over my troubles; but my soul shall go over to its rest. Yet a little while, and God will wipe away all tears, turn every holy desire into an entertainment, every prayer into a song of praise, every sigh into an hallelujah, every tear into a pearl, and every stone of reproach into a diamond for my glittering crown.”

Death is a friend to all the good,
A foe to them that know not God;
The first he will convey to bliss,
The latter—to hell's dark abyss!

ON ETERNITY.

ETERNITY is a fathomless gulph, without bank or bottom.

It is an endless, boundless, bottomless state, that admits of neither change, pause, or period for ever.

Eternity can be measured by no space of time, nor perceived or apprehended by any human intellect or understanding.

It is a circle running into itself, whose centre is all ways, and circumference no where.

It is an orb every way round, and like itself, in which there is neither beginning nor end.

It is a wheel, a wheel that turns, a wheel that turneth ever,
———— a wheel that turns, and will leave turning never.

It is a year continually wheeling about, which returns again to the same point from whence it began, and still wheels about again.

It is an over-running fountain, whither the waters, after many turnings, flow back again, that they may always flow.

It is an ever-living spring, from whence waters continually flow ; either the most sweet waters of benediction and blessing, or the most bitter waters of malediction and cursing.

It is a labyrinth, which hath innumerable turnings and windings, which always leads them round that enter in, carrying them from turning to turning, and so losing them.

It is a pit without a bottom, whose turnings and revolutions are endless.

It is a duration always present ; it is one perpetual day, which is not divided into that which is past, and that which is to come.

It is an age of ages, never expiring, always like itself, without changing.

It is a beginning, continuing, never ending, always beginning.

It is a condition of everlasting misery, or everlasting happiness : if you are godly, you shall always be sunning yourselves in the light of God's countenance ; but if you are wicked, you shall always be miserable, ever lying in the furnace of the wrath of the Almighty.

Eternity to the godly, is a day that hath no sun-setting; but eternity to the wicked, is a night that hath no sun-rising.

Eternity, Oh! awful is the name
To him that lives in sin, and dies in shame;
But sweet's the sound to all that die prepared,
For bliss eternal is their sure reward.

ON HEAVEN.

HEAVEN is a place becoming the majesty of God,—the image of his immensity.—All the lustre of diamonds, the fire of carbuncles, the brightness of pearls, are dead in comparison of its glory.

It is the seat and temple of the Most High, wherein he diffuses the richest beams of his goodness and glory, and the saints and angels see and praise his adorable excellencies for ever.

Heaven is the saint's happiness, and the true Christian's consolation.

It is such a home, where you shall be made perfectly happy. Time will not rust or diminish your glory; but your happiness there will be as everlasting as his that made it.

In heaven the cup of felicity will be ever running over, and the blessed souls will be filled with all the fulness of God.

Heaven is a place of endless rest,
The seat and mansion of the blest;
No pain or grief will e'er destroy
The happiness the saints enjoy.

In heaven there is neither the mixture of any evil, to allay the comfort of that blessed place; nor

any interruption by any adversary, to disturb the enjoyment of it; for it is a region of peace and harmony.

Heaven itself is perfection; and the work of a Christian is, to press towards heaven; and therefore it is to press towards perfection.

Strive daily to improve in the divine life; for little grace will have but little glory.

The kingdom of heaven was never intended to indulge the ease of triflers, but to be the rest of those that labour.

Heaven is entailed upon the righteous, but hell upon the wicked.

Nothing but a mind fitted for heaven can relish the enjoyment of heaven.

He that hath treasure in heaven, is rich enough; for it is the crown and centre of all the promises, and the perfection of all the good contained in them.

Whatever elevated fancy can describe, falls infinitely short of the glorious transcendency of heaven.

It is the port of peace, the harbour of eternal rest, from the shipwrecks of this lower world.

When the Christian is once got to heaven, he may say, "Now I shall bathe my soul in the stream of undefiled pleasure, running fresh along the banks of eternity, at my Father's right hand;—now I shall spend a whole eternity in praises, doxologies, and hallelujahs to God and the Lamb;—now I shall have all my spots and wrinkles, my sins and sorrows, done away at once;—now I shall sigh no more; and, which is infinitely better, I shall sin no more for ever;—no more complain of dark visions, and short visits from God; no more complain of distance and alienation between him and

my soul for ever :——There shall be no more interruption of communion with my sweet Saviour ; but I shall stand in his presence, and behold his face for evermore.”

Heaven !—how joyful is the sound !
 Where pleasures run an endless round !
 And where perfection's only found.
 In that sublime and perfect state,
 Our happiness will be so great,
 Which heart cannot conceive, nor tongue relate.

}
 }
 }

ON HELL.

HELL is the centre of all misery, and there is nothing to allay the sorrow ; no, not so much as a drop of water to a lake of fire.

Hell is full of troubled consciences, and that is the worm that never dies.

Hell is a boiling sea of fire and brimstone, where we can see no banks, nor feel no bottom.

It is a deep dungeon, where the sunshine of God's presence never comes.

Hell has a door to take in, but none to let out.

Hell is passed with good intentions, and its mouth is full of good wishes.

Hell's paths are two :——the path of sin,
 ————— and path of duty rested in.
 Its pains are two :—— the pain of loss,
 ————— the pain of sense,
 Divines affirm are hell's torments.——

Hell is as sure the sinner's portion, as heaven is the saint's happiness.

Oh ! dismal 'tis to think of hell,
Where sinners must for ever dwell !
The torment they must undergo,
Our thoughts are at a loss to know.

ON GOD.

GOD is an eternal circle of wonders and miracles, that surpasses our sublimest thoughts, nor can words decipher even the skirts of his garment.

The mind of man is not capable of conceiving the height of excellence and perfection that belongs to God.—Think what an infinite difference there is between the thing formed and he that formed it, and there is certainly a much greater difference between God and ourselves.

All that we see in the creation, are but varied expressions of the goodness of God ; and all our enjoyments are but testimonies of his love.

The more we know God, the more we see reason to admire him.

God needs nothing that we have, or can do, to add to his glory ; no more than the sun needs a candle to see day by.

The best service we can render God, is to obey him.

If we but seek his aid, and do rely
Upon his kind and all-sufficient grace ;
We then at death shall more than conquerors be,
And rest with him eternally on high,

If God be a God of love to us, he will be a God of peace unto our souls.

When God is our object, then the world is our abject.

God's favours make us set light by the world's frowns.

God's mercies are as the fountain, not as the land-flood; constant, not uncertain.

Let no man despair of God's mercies to forgive him, unless he be sure that his sins are greater than God's mercies.

Our sins have reached the heavens, but God's mercy in Christ reaches beyond the heavens.

God's love to us is the sum of all mercy, so our love to God is the sum of all duty.

If God gives us the dew of heaven, we need not question the fatness of the earth; if his right hand be full of mercy, his left hand will not be empty.

God's goodness is extended to the whole creation, and all nature participates of his blessings.

The presence of God reacheth from heaven to hell; and though he seeth us, yet we cannot see him, because his presence is a spiritual presence.

We cannot shut our heart so close, but God can see it.

As God is the author of our being, he must be the object of our fear.

Though our faithfulness to God doth often fail, yet God's faithfulness to us doth never fail; for what he has promised, he will perform.

God esteems no man's love, unless it produce obedience.

He requires not perfection, but sincerity in heart and life.

God is well pleased, when he is well observed.

If God, through goodness, reward the righteous, he will through justice, punish the wicked.

God is not all mercy, and no justice; nor all justice and no mercy; submit to him, his mercy

embraceth thee ; resist him, his justice pursueth thee.

If God is little in our thoughts, the Devil is much in our hearts ; for where God is not, the Devil dwells.

The fear of the Lord is a powerful preservative from temptation.

It is a blessed thing to live under the direction of the all-wise God.

God intends the supply of our necessities, not of our desires.

God consults our wants, not our wantonness.

God regards not the praise of the tongue, if there be no melody in the heart.

God esteems not man for a heavy purse, but a righteous heart.

God judges not by the gold ring or silken suit ; he is neither tempted by the miser's bags, nor persuaded by the eloquent orator ;—men and things bias not his judgment.

God saveth none, but first he humbleth them : We must come to a sense of our own misery, before we partake of his mercy.

Though the world frown upon us, yet if God speak peace to our conscience, we are happy.

God can give what the world cannot take away. Peace of mind, and a good conscience, will support us under every trial, and carry us cheerfully through the troubled sea of this world, unto the peaceful shore of eternity.

God bears a dear respect unto those that love him ; the interest of his glory is bound up in his people.

God is his people's portion ; so his people are his portion.

Nothing attracts God's eye and heart, but his own similitude and resemblance.

It is a man's honour to be God's servant ; and God accounts himself honoured by the service of men.

God has done great things for us in ways of mercy ; therefore we should do all we can in ways of duty.

God loves and pities us, as a tender father ; therefore we should love and serve him as dutiful children.

There is never any loss in obeying God, let the command be never so dangerous or difficult.

A wilderness condition with God in the tent, is better than all pleasures and honours without God in the palace.

God's presence is our comfort: This takes away the sting of death, and quenches all the martyrs' flames.

There is no misery nor unhappiness in the worst of afflictions, if God and Christ be there.—In the furnace there is no death, in captivity no darkness, in prison no sadness, in death no hell.

It is heaven wherever God is in his special abode ; and that is hell where he is not in his mercy and grace.

They that have God and Christ within them, dwell continually at the fountain-head of consolation.

Where God hath a seeing eye, there he hath a helping hand too, if man can but find a believing heart to lay hold upon it.

If God speak well of us, no matter though all the world be silent, or slander.

All success in business is from the blessing of

the Lord. Man may plough and sow, but it is the Lord only giveth the increase.

Those that ascribe to themselves what is due to God, are suddenly cut off, or come to nothing.—The rich man in the gospel and Nebuchadnezzar, are a proof of this.

God hath made a house big enough for all creatures, but not big enough for himself; that heaven which containeth the heavens, cannot contain the God of heaven.

God alone is good, large enough to fill the desires of an immortal soul.

That man that enjoys God, carries heaven about him; and though he be cast in a dungeon, or in a furnace, he is still happy; for where the presence of God is, there is heaven.—Art thou in prison with St. Paul and Silas? if God be with thee, thou wilt sing hallelujahs.—Art thou at the stake with blessed martyrs? as the beams of the sun put out the fire, so the beams of God's countenance put out the flames, and turn their troubles into comforts.—That soul that enjoys the Lord, though he may want the sun or moon to shine in creature-comforts, yet it needs them not; for the glory of God doth enlighten it, and the Lamb is the light thereof; God himself irradiates it with the brightness of his beauty, and Christ himself fills it with joy unspeakable, and full of glory.

God is joy in sadness, light in darkness, life in death, heaven in hell; in a word, he is the fountain of all our blessedness, both in time and eternity.

God is the sole foundation of our joy,
Our hope and trust in each calamity;
He's the grand object of our dearest love,
For sending Jesus from the realms above;

Who died to make our peace with injur'd heav'n,
And heal the wound which sin our souls had giv'n.

ON CHRIST.

CHRIST is our head, our intercessor with the Father, and our forerunner into glory ; the beams of whose divinity were abated by the veil of his humanity.

The knowledge of Christ is the beginning of eternal life ; it is the way to eternal life, it is a state of eternal life, and a sure pledge to the soul of eternal life.

There is merit enough in Christ, though in us there is nothing but meanness and unworthiness.

As there is a fountain of sin in us, so there is a fountain of mercy in Christ, for every soul to wash in, that sees its own sinfulness and deformity.

No bar is in your way, nor firm decree,
But through the blood of Jesus mercy's free ;
There's nothing now to keep you out of heaven,
For all your sins through Christ may be forgiv'n ;
His arms are open, and he will embrace
Each humble soul that seeks and trusts his grace.

Through Christ there is a door of mercy opened for every believing and repenting sinner.

The Lord Jesus hath more compassion in store, than all the world can make use of, or stand in need of.

Can the disease of the creature prevail above the power of the Creator ? No more can the guilt and power of sin be too great for Christ to cleanse and subdue.

They that fall off from Christ, presently fall in with sinners; and the sheep that wander from Christ's fold, the Devil stands ready to seize for himself.

He that turns his back upon Christ, rejects the wisdom of God, and renders his ruin both dreadful and certain.—He must perish eternally by the hand of God's justice, that will not be saved in the way of his mercy.

We are light upon the balance, and nothing but Christ's weight of merit can give us a weight of glory.

Christ is the only cure of our leprous souls; and faith is the hand to convey his merit to us.

Those that go to Christ for mercy, never return without their errand.

Christ says, "Behold my hands and my feet," There is that in the marks of the nails, which is sufficient to stop the mouth of unbelief, and to heal the wounds of a broken and contrite spirit.

The more Christ underwent and suffered for us, the more dear he ought to be to us.

Those that would not own Christ in the manger, shall dread him in his majesty; they that derided him on the cross, shall tremble to see him on the throne; and those that deny to follow him in grace, shall never see him in glory.

They that will not submissively bow to Christ, shall irrecoverably be broken by him.

They that will not see the King of kings' golden sceptre, shall surely feel his iron rod.

He who loses all for Christ, shall lose nothing by Christ, but find all again in Christ.

We can never part with too much for him, who parted with all that ever he had for us.

He that forsakes all relation for Christ, shall certainly find all relation in Christ.

The name of Jesus is honey in the mouth, melody in the ear, and joy in the heart to a gracious soul.

If there be any thing desirable in the creature, there is something much more so in Christ.—Art thou captivated? he is thy Redeemer.—Art thou wounded? he is thy good Samaritan.—Art thou broken-hearted? go unto Christ, and he will bind it up.—Art thou sick? he is thy physician.—Art thou persecuted? he is thy refuge.—Art thou hungry or thirsty? he is the living bread and the flowing stream.—Art thou weary? he is thy rest.—Art thou in want or poverty? he is an inexhaustible treasury.—Art thou in disgrace or contempt? he is thine honour.—Art thou dull and heavy? he is a quickening spirit.—Wouldst thou have grace? he is the fountain.—Wouldst thou have heaven? he is the way; he shall guide thee by his counsel, and after receive thee into glory.

If we come to Christ, he will not cast us out; but if we come not to him, we cast ourselves out.

Slight Christ, and you ruin your souls.

Christ says, “Why will ye die? My grace is ready, my peace is ready, my pardon is ready, my complete righteousness, or your justification and acceptance with God, is ready; heaven is ready, salvation is ready, and I bid you come.”

Christ offers himself, and assures you of a most cordial welcome, notwithstanding all your sins and miscarriage. His language to poor sinners is, “Him that cometh unto me, I will by no means cast out which is as much as to say, “Let him be who and what he will, a young or an old sinner, a small or great sinner, a sinner that hath stood it out

against me a little or a long time, I will not cast him out ; my grace is free, my fulness is large and sufficient ; my blood is precious, and has an infinite virtue in it ; my spirit is powerful and efficacious, and I am every way mighty to save to the utmost all that come unto God by me ; yea, it is my work and business to save : my Father sealed and sent me for that end ; and for that end came I unto the world, and did I suffer such things as I did ; and I may not, I will not, cast off any poor soul that will come and partake of me and my blessedness."——Oh ! what a wide door of mercy is here open for you ! and how fair is the opportunity of preparing for, and making sure of, a blessed eternity !

If you die in your sins, Christ will do nothing for you ; but if you believe and repent, he will do all for you.

Christ's righteousness avails not the unbelieving and unrepenting sinner.

If you believe not Christ, you will not be saved by Christ ; and if you die without a Saviour, eternal death will be your portion.

We build in vain, if Christ is not the foundation ; " for other foundation can no man lay, but that which is laid, even Jesus Christ."

To have only a bare knowledge of Christ profits nothing ; he is only sweet and amiable to the sin-sick soul.

The doctrine of Christ should live in our souls, and our souls live in that.

The power of Christ feeds many a pleasant thought in a devout mind.

We have need of Christ daily, so we should make daily use of him.

The less you see of your own sinfulness, the

less you think you need Christ's righteousness ; but the more you see your own corruptness, the more need you will see you will have for Christ's holiness.

Self is the great rival with Christ ; and till self is removed, we cannot become the disciples of Christ.

We are not alive till we have seen ourselves dead ; nor in the way of salvation, till we are brought home to Christ.

If you have received Christ, you have fallen out with sin, and subjected pleasures, profits, and honours to him.

Regeneration and sanctification are as necessary in their place as justification ; we must have a meetness for the inheritance of the saints in light, as well as a title to it.

Though Christ will never save us without sanctification, yet he never intended our sanctification should merit his salvation.

Christ will not save the despisers of his grace ; though he consents to tender them mercy, yet he will have them consent to the terms of his covenant.

Christ will not be a Saviour to them hereafter, who make him their scorn here.

If a man be found in the church, and not in Christ, he is of the synagogue of Satan.

A king and a beggar are all one in Christ, and they both equally need a Saviour.

Those that owned Christ when he was in his rags, he will own when he comes in his robes.

If you be ashamed of Christ on earth, he will be ashamed of you in heaven.

Reproaches for Christ here will prove additions

to our happiness and blessedness hereafter, and will add pearls to our crown.

Though we suffer for Christ, we are sure to be infinite gainers by Christ. Those that are most loaded with reproaches for Christ here, shall be most loaded with glory by him hereafter :—The reproached man's crown will weigh heaviest in heaven.

There is virtue enough in the precious blood of Christ to cleanse away all sin, and to wash out all the spots that are in the oldest sinners hearts.—“Come to me (says Christ), all ye that are heavy laden (and sore troubled on account of your sin), and I will give you rest.”

There are better things in Christ than in all the world.

The blood of Christ cements God and us together ; it speaks better things for us than all our sins speak against us.

Christ was our Shepherd, that he might bring us to the fold of heaven.

He was born in an inn, to shew that he receives all comers, young and old, rich and poor, &c.

The new Jerusalem hath twelve gates, to shew that there is every way access for all sorts and ranks of sinners to come to Christ.

He has opened the kingdom of heaven to all believers ; and all that come to him with broken and contrite hearts he will not despise.

There is no pardon for the least sin out of Christ, but there is pardon for the greatest sin in Christ.

God in Christ is a reconciled friend ; but out of Christ a consuming fire.

Christ makes every condition comfortable, and

there is no real comfort without an interest in Christ.

Communion with Christ, and converse with him, is the best comfort and pleasure in the world.

Christ was never more lovely and amiable to the believing sinner, than when he was most despicable in the eyes of rebellious sinners.

Christ appeared most beautiful and despicable when he hung on the cross, there making our peace, procuring our pardon, and obtaining life and glory for us by that shameful death.

It is by Jesus Christ that God and man came together.

If Christ be our King, God will be our Father.—God loves to come where Christ hath his throne ; and where God and Christ make their abode, there is a spring-head of comforts that cannot be drawn dry.

The abode of God and Christ with a soul is better than all outward mercies.

It was for man that Christ suffered ; had man kept his primitive holiness, Christ might have kept his principal happiness, kept his life, and spared his pains.

Christ's cross is the first that must be learned by Christ's disciples.

All the displeasure Christ would have done men, was to take their sins from them ; and all the pleasure they meant to shew him, was to take his life from him.

All the hurt that ever Christ did them, was to pray for them, " Father, forgive them, forgive them ;" and all the good they ever did him, was to cry, " Crucify him, crucify him ;" and crucify him they did before they could sit down.

The reproach of the cross is the glory of a

Christian ; and the rest of a humble soul consists in the bleeding wounds of a crucified Saviour.

Heaven and glory is the dowry that God giveth with his Son Jesus Christ ; and they that will marry the heir, shall have the inheritance.

Christ Jesus is an universal good : All the petty excellencies that are scattered abroad in the creature are united in Christ ; yea, all the whole volume of perfection which is spread through heaven and earth, is all epitomised in him.—Are you poor ? Christ hath tried gold to enrich you.—Are you naked ? he hath white raiment to clothe you.—Are you spiritual blind ? he hath eye-salve to enlighten you.—Are you in straits ? he hath wisdom to counsel you.—Are you unrighteous ? he will be righteousness to you.—Are you unholy ? he will be holiness and sanctification to you.—Are you hungry ? he is bread to feed you.—Are you thirsty ? he is wine and milk to satisfy you.—Are you wearied ? he is a bed and seat to rest you.—Are you sick ? why, he is a physician to cure you, &c.—All good is contained in Christ, he being the chiefest good.

In Christ it will be worth our while to live, and in him it will be worth our while to die.

If we have Christ, we are rich enough ; for he is a Christain's all.

Christ is the pledge of the Almighty's love ;
For sinful man he left a throne above ;
He came to save us from the wrath of Heav'n,
And died to heal the wound that sin had given.

ON THE LOVE OF CHRIST.

THE love of Christ surpasseth knowledge, it is so astonishing and amazing : He wiped the tear of sorrow from the weeping eye, and brightened the gloomy heart with cheerfulness and joy.

He was the restorer of health to distempered souls ; he was the only physician of value.

What are the most illustrious instances of human friendship when compared with the friendship of the Saviour ? Less than the drop of the bucket ; less than the dust of the balance.—The effects of his powerful and benevolent interpositions will reach to the remotest periods of eternity.

The love of God shines forth in Christ with all its strength and beauty.—How worthy is Christ of all our love ! This love pitied us when we were in our blood ; his love had compassion on us when we were wounded and left dead, and poured in wine and oil into our wounds.—This is the love that reprieved, and spared, and pardoned us, when we were condemned by the law ;—this is the love that fed us when we were hungry, cloathed us when naked, relieved us when poor, and saved us from hell.—How shameful is it, then, that we should love him no more !—Let us resolve and endeavour that our life may be a life of faith and love ;—our works be labours of love ;—our sufferings seals of love ;—our prayers cries of love ; our praises and thanksgivings songs of love.—Let every work we do, every duty we perform, every power of soul and body, be all one sacrifice of love.

Let us look steadily and continually, by faith, on Christ crucified, if ever we would be filled with love.

Let us behold his hands and feet ; let us come and put our fingers into the print of his nails ; and thrust our hand and heart into his side, till we are wounded with his love, and feel the constraining power of it.—There is nothing like the sense of this love, that will make us thriving, lively, cheerful, joyful, established, and persevering Christians.

Oh! condescension kind and great,
Such love was never known,
That Christ should pity our estate,
And leave his Father's throne ;

Should bleed and die upon the cross,
Our bliss for to procure ;
Such matchless grace to sinners lost,
We can't enough adore.

Let every breath we draw,
And every pulse proclaim,
The love the great Immanuel bore
To sinful fallen men.

And let the unborn ages yet to come,
Adore and magnify the love of God's own Son.

ON SIN.

SIN is a transgression of the divine law, and a rebellion against the sovereign majesty of God.

Sinning is like drinking poison in a golden cup.

We may advance towards sin with pleasure in our eye ; but when we return, it is with sorrow and repentance in the heart.

As the shadow follows the body, so do plagues attend sin.

When you choose sin, you weaken your graces, and cherish your corruptions ; but when you refuse

sin, you cherish your graces, and weaken your corruptions.

Secret sins are seeds that will sprout, if they be not timely nipt.

Sin should be destroyed in the bud ; for when it is ripe, it bringeth forth death.

The more we subdue the Canaanites, our lusts, the more we shall enjoy Canaan, our rest.

The more the sinner's conscience is at peace, the more sin is in power : *the strong man armed keeps that house*, Luke xi. 12.

The longer sin hath possession, the faster it will rivet itself to the soul ; and therefore he that is unwilling to be subject to Christ to-day, will be more unwilling to-morrow.

Sin which makes us fail in duty, will make us doubt of mercy ; for sin leaves a guilt, and guilt causes fear ; and the more our fear, the less our hope.

That sin that lessens our respect to the precept, will proportionably lessen our faith in the promise ; and he can never be much in dependence, that is little in obedience.

A man may as soon satisfy his hunger with eating ashes, as find true pleasure in sin.

One lust is more chargeable to a sinner to maintain, than all the graces of the Spirit are to a believer.—Godliness never worsted any man, but one lust hath consumed many.

If the pleasures of sin don't die from us, yet we are sure to die from them ; for hell is too hot a climate for wanton delights to live in : sin will be so far from affording delight there, that the remembrance of it will heighten the torment.

The sinner has first chains of lust, then chains

of death, and at last chains of darkness ; where he lies in yokes and chains for ever.

Sin allures by fair baits, and kills by a sharp hook ; it tempts by its sweets, and destroys by its snares.

Though sin be a desperate disease, yet it is never deadly, where the patient is ready to use God's medicines.

No sin will be your ruin which drives you to Christ for salvation.

The being of sin in us, brings death ; the reigning of sin in us brings the second death.

If sin dies while our bodies live, while our bodies die our souls shall live.

Though sin live in us, yet we should never live in sin ; if we cannot help the rebelling power of it, we may hinder the ruling power of it.

Sin was the womb of death, and death must be the tomb of sin.

Sin brought death unto the world, and death must be the grave to bury sin.

It is better to sleep in a house full of adders and venomous beasts, than sleep in sin.

Heaven is too pure a region to endure it ; and it no sooner there appeared, but it threw out the horrid monster with indignation, and for ever barred its gates against its future entrance.

The very smile of sin is treacherous, and its most soothing invitations are only to destroy us.—To hate sin, is to do honour to ourselves ; and to abstain from it, is to guard ourselves from the most complicated and durable folly.

It is pregnant with all kind of evils, and the seeds of it are big with judgments.

It darkens the mind with a cloud of corruptions, and depraves the will, and vitiates the affections ;

it is a pollution so deep and permanent, that the deluge that swept away a world of sinners, did not wash away their sins.

It causes the anger of God, and even kindles the very flames of hell.

———— It is such an evil of evils,
That he that dies in sin must dwell with devils.

There is such a filthiness and vileness in sin, that it cannot endure the light of the sun, or the light of conscience ; but seeks to be concealed under a mask of virtue, or a veil of darkness.——But let the sinner remember, “ There is no darkness, nor shadow of death, where the workers of iniquity can hide themselves.”

The veil of night is no disguise,
Nor screen from God's all-seeing eyes.

It is a light sense of the evil of sin that leads to commit sin ; and little sins made bold with, open the door to greater.

Nip sin in the bud.—It is easier blowing out a candle, than a house on fire. A little breach made in the conscience grows wider and wider.

Modest beginnings of sin will make way for immodest proceedings : The thickest ice that will bear a cart, beginneth with a thin trembling cover, that will not bear a pebble.

The way of sin is down hill ; and they that are got into it, cannot easily stop themselves.

The pleasure of one sinful action invites to another ; and if we suffer one sin to break through the fence, that will open a gap for others to follow ; and if these are not presently stopped by serious reflection, they will soon tread down all the inclo-

asures of our resolution, and our minds and souls will be laid open into a common thoroughfare of iniquity.

Sin betrays us into the hands of the Devil ; for it links the sinner and hell together.

Wicked men live cursed, and they die damned.

Sinning is the road to hell,
'The region where the Devils dwell.

The wicked are like a wheel, constantly creaking, and at last burned.

As fire hardens clay for the potter's use, so does sin harden the heart against the commands of God, the calls of Christ and the wrestlings of the Spirit.

If you are not the death of your sins, they will be the death of your souls.

He that lives like a Devil upon earth, will never be a saint in heaven.

If you love your souls, love not sin ; because sin is the enemy of souls.

Sinners are the very mark that God will shoot at, his standing mark ; and he never misses his mark.

If sinners will not forsake sin for God's sake, God will forsake the sinner for sin's sake.

If sin outlives the dying body, it will live eternally, to sting and torment the never-dying soul.

Those that sin through choice, shall suffer through necessity.

When sin shall end in sorrow, grace shall end in glory.

Dread sin as the greatest evil ; for the sinner's lot is with the Devil.

Take heed of being of the black regiment of the wicked, that wear the Devil's colours, and fight

under his banner ; for if you are his soldier, you must receive his pay.

A wicked man is an heir of the curse, and therefore always stands under the droppings of divine anger : his breast is the butt or mark at which God levels the deadly arrows of his indignation.

Oh ! let us have a care of accustoming ourselves in sinning ; for it is God's custom to punish sinners.

The guilt of sin lays the foundation of trouble and uneasiness.

The sins of green years make sad work for repentance in gray hairs.

Sin is the cause of sorrow, but godly sorrow cures sin.

The pleasure and sweetness that follow victory over sin, are a thousand times beyond that seeming sweetness that is in sin.

There is no conquest equal to that which is gotten over a man's own corruption.—It is noble to overcome an enemy without, but much more noble to overcome an enemy within.

Reconciliation to ourselves arises from a sense of our reconciliation to God.

If you would be good betimes, you must forsake sin betimes.

We can never begin to fall in with Christ, till we begin to fall out with sin.

Till sin and the soul be two, Christ and the soul cannot be one.

In true mortification sin pines away ; and till sin dies, the soul cannot gather strength.

It is not a few superficial tears, but a deep sorrow of heart, and faith in Christ, that will wash

away sin ; for God regards not the eye so much as the heart.

Conviction for sin is troublesome, but insensibility in sin is dangerous.

He that now winks at sin, will one day blush for shame.

Those that laugh at sin on earth, shall mourn for sin in hell.

He that sins without fear or shame,
Is ripe for hell's eternal flame.

Think, O sinner, if you die in an unregenerate state, hell must be the place of your abode, and devils your companions.

Sinner, if your soul had been required of you last night, where had you been this morning?—Would you choose to be snatched from the steam of a tavern to the smoke of the pit?—Oh ! dreadful, to think of being taken from a cup of riot, to one of trembling !

Before death closes the sinner's eyes, the eye of his conscience is oft opened ; and every sin at the hour of death stands with its drawn sword in its hand : those sins that did in life delight him, now they affright and terrify him, and all his joy and mirth turn into sadness.

All the sweet and pleasing joys of a wicked man at the hour of death turn into water ;—into the water of tears ; into the water of sorrow.

The wages of sin is death ; but the reward of holiness, through faith in Christ, is eternal life.

Keep from sin and God will keep you out of hell.

Nothing but sin and unbelief keeps a man out of heaven.

Confessing of sins gains not the promised mercy, but the forsaking of them.

If you live and die in sin, Christ's sufferings will avail you nothing.

Our kindness to sin is cruelty to our Saviour, and an enemy to ourselves.

To live in sin, is to be dead in sin.

The love of sin, and lack of grace, will ruin and destroy every soul at last.

Sin is the bane of the soul, because it gives the soul its death wound.

Sin bringeth shame in this world, and sorrow in the next. It is the greatest burden upon earth, for it weighs men down to hell.

Sin is the high wall of separation between God and man, which must be pulled down and destroyed, before God and man can come together, and peace and union be restored.

There is no peace with God, so long as we are at peace with sin.

Sin puts poison in all our distress and perplexities.

If sin be suffered to grow, shame and sorrow will it produce.

Sin must be pluck'd up by the roots,
Lest we should suffer by its fruits.

Sin will live in us, but we must not let it reign over us ; for where sin reigns, the Devil rules.

Sin and the Devil were ever friends ; it is his entertainment.

A man guilty of sin is in a strait in the midst of freedom.

Sin makes a man afraid, but uprightness gives him a smiling countenance.

The thief fears the shake of the aspen leaf, when the good man startles not at the rolling thunder.

A good conscience fears nothing.

Virtue is its own reward, and sin is its own tormentor.

Sin and peace can never dwell in one breast.

Iniquity is a chain; and as chains gall the body, so doth sin the soul.

Sin gives the lie to God's truth, and the fool to God's wisdom.

Think not the better of sin because it is in fashion.

Though hell road is full of travellers, esteem not the better of sin, because most go this way; for multitude is a foolish argument, and the Devil's name is Legion.

Floods of blood and wrath hang over the head of a wicked man, and he is heir to all the plagues written in the book of God.

Wicked men that live and delight in sin, are every day carrying a faggot to encrease that fire that will never be quenched.

All God's curses are the sinner's portion; and if he dies in his sin, he is sure to have his portion paid him.

Those sinners that will not be bound by the law of God, shall have chains of darkness to bind them.

We should not take the liberty to sin, if we would not have God take liberty to punish.

Take heed of those sins which will bring you to hell fire.

When our sins grow high, the wrath of God will grow high too.

Fiery sins bring men to fiery plagues, even to the fire of hell.

Some men sin so greedily, as if they were

afraid hell-gate would be shut ere they came thither.

Though the sinner's path should seem to be strawed with riches, there is a burning Tophet beneath his feet.

Flee from sin as from a serpent ; for sinners are the objects of God's wrath.

As no unclean thing is to enter into heaven, so all wicked persons must be cast into hell.

The man who lives a sinner, will not be made a saint by death.

Heaven is a city where righteousness dwells ; and though God suffer the earth to give the ungodly a little house-room a while, yet he will never cumber heaven with such a crew.

A sinner is a vile person in God's account, and so is he in a godly man's account.

If sin doth not part God and you, nothing can part God and you.

Shame is the attendant of sin, but honour and happiness of well-doing.

He that liveth in sin, the gospel declares cannot be saved.

To be without great and gross sin is our holiness upon earth ; but to be without any sin, is the happiness of heaven.

Sins of infirmity will have pardoning mercy ; but presumptuous sins, dreadful misery.

Sin, if not restrained, will prove a growing evil. He that is wicked himself, will quickly be an adversary, and an opposer of all goodness ; and to be an opposer of good, is to be conformable to the Devil ; and to be an enemy of goodness, is to be the child of the Devil.

Shun the appearance of each evil,
Lest you become the child o' th' Devil.

Sin not, for God seeth thee ; the good angels stand about thee, Satan will accuse thee, conscience will condemn thee, and hell will torment thee.

He that sins without remorse of conscience, is ripe for eternal flames.

So proportionably as any one is an opposer of goodness, so much of the Devil is in him.

Sin is the destruction both of soul and body ; it is such a trouble-town, it makes the Lord oft turn the face of things and kingdoms upside down.

Sin makes the Devil smile, but at the conversion of a sinner the angels rejoice.

It is much better to have the smiles of an all-powerful God, than the greatest happiness the Devil can bestow ; for the triumphing of the wicked is short, but the happiness of the righteous endureth for ever.—If we have but the smiles of God, the frowns of ten thousand devils cannot hurt us.

If you will live in the neglect of duty, you must expect to feel its dreadful consequences : Remember the slothful and unprofitable servant.

Sins of omission may prove as fatal as sins of commission ; for such trees as stand in God's orchard, and bring forth no fruit, are marked out as fuel for the Devil's fire.

The sinner's portion is damnation, and his companions infernal devils.

Let every sinner dread that fearful doom,
That does await him in the world to come :

The agonizing pain we can't conceive,
Which all must feel that will not Christ believe.
'Tis vain to hope that we shall e'er obtain
The joys above, while sin does in us reign.
'The realms of bliss are only for the holy ;
The sinner unrenew'd cannot enjoy God's glory.

ON REPENTANCE.

REPENTANCE is a godly sorrow for sin. Repentance is not a work for a day, though a daily work ; and is never completed till we die.

Repentance is a benefit allowed to sinners of every kind ; and the grace of the Gospel is abundantly sufficient to sanctify and reform them.

The mercy of God, through Christ, is extensive enough to embrace all, without exception, that repent, and are willing to fly for refuge to it ; and how large soever may be the number that are disposed to embrace it, they cannot possibly exceed the multitudes of the divine compassions.

If the mercies of God lead us to repentance, repentance will lead us to the God of mercies.

Reformation must begin at the heart, or else it will never rightly season the life.

True repentance changes the heart and life of a sinner. It changes the man from sin to grace, and lifts up the sinner from hell to heaven.

True repentance will ever find forgiveness.

A holy life is the perfection of repentance, and the firm ground upon which we can cast the anchor of hope in the mercies of God, through Jesus Christ.

We must not venture to put off repentance, till we put on immortality.

He that puts off repentance to-day, will have a day more to repent of, and a day less to repent in.

A death-bed repentance is seldom had, and seldom good.

If I put off God to-day, he may put off me to-morrow ; if I put off this hour of grace, I may never have another gracious hour ; to-day if I put by his hands of mercy, to-morrow he may stretch out his hand of justice.

He that puts off repentance to another day, shews the power of sin is stronger than the disposition to repent ; and every compliance with sin is a new defeat ; and every conquest weakens our spiritual strength, and we are more and more in danger of being entirely subdued.

Godly sorrow worketh repentance that needeth not to be repented of.

Nothing can assuage that fire that sin hath made, but only that water which repentance hath drawn.

A good man takes great delight in godly sorrow ; it is refreshing to the sin-sick soul.

Tears of repentance are sweeter than worldly or sinful joys.

When the heart and life is changed, repentance is sincere.

He that sinneth, and thinks without repentance and faith in Christ to escape hell, separates the end from the means.

A repenting man is one that will look himself in the face of the Gospel, to find out his spots ; and when he hath found them, he falls a weeping ; and though he humbles himself on account of sin, and

reforms his conduct, yet he never thinks to climb heaven with the ladder of moral virtues.

If we could make full atonement for sin by repentance, Christ had died in vain; but as he died to put away sin by the sacrifice of himself, we must join faith to repentance before a door of mercy can be opened unto us in eternal life.

Dreadful will be their situation, who at death are found in their own righteousness.

We can never be saved by those actions which God never appointed as the means of our salvation.

Our repentance, and our own righteousness, are insufficient to justify us in the sight of God.

To repent aright, is to have an eye of sorrow upon sin, and an eye of faith upon Christ.

Repent in time, while time you have;
There's no repentance in the grave.
The time of life on man's bestowed,
That he should love and serve the Lord.
Delay not then another day,
Lest it should be too late to pray.
But turn your thoughts to God on high,
Who sent his Son for you to die;
Let faith in him good actions join,
And when death comes, in glory you shall shine.

ON HOLINESS.

HOLINESS is the true Christian's element. Holiness in rags is better than profaneness in robes.

Man does himself the greatest kindness by doing God the best service; that is, being holy in heart and life.

All man's happiness here is his holiness, and his holiness shall hereafter be his happiness.

True goodness is the image of the Deity in our souls.

Holiness, though it cannot profit God, yet it glorifies him, and it is a necessary return for the favours received of him.

Holiness, though imperfect on earth, is a rose that breathes sweetly in the bud ; in heaven it will be full blown, and abide in its prime to all eternity.

Holiness must be our calling ; the calling we resolve to live in, and hope to live by.

Holiness does not merit heaven, but it is the way to heaven ; it is that which qualifies for glory.

The happiness of another world is promised to a holy life, and not to a penitent death ; therefore he is the best man, and fittest for heaven, and likeliest to enjoy heaven, that delights most in good works, and doing good, and trusts not to a death-bed repentance.

God will be pleased before the sinner can be saved.

If you would go to heaven, you must have respect to both tables ; join piety and morality together.

We blame the Papists for blotting out the second commandment ; let not the Papists blame us for leaving out the second table.

If you would have happiness, you must espouse holiness, as happiness is the quintessence of holiness.

Unless we live the life of holiness, we can never live the life of glory.

We must move as God leads, if we would go to heaven.

If you live in a preparedness for heaven, it evidences your fitness for it; for those will never share in the happiness above, who did not prepare for it while below.

Those that never seek after heaven here, how can they hope to find it hereafter?

How can sinners hope to receive that mercy, and that crown upon their heads, which they have so oft trampled under their feet?

Without conviction there is no conversion, and without conversion there is no salvation.

If you delight to glorify the God of heaven, then you are entitled, through Christ, to the glory of heaven.

If your mind and intention is goodness here, blessedness will be your portion hereafter.

Those who see no need of holiness, certainly see no need of heaven.

Though holiness is not valued on earth, yet it is the richest jewel in heaven.

None goes to heaven for his holiness, and this shews the insufficiency of holiness; but it is as true, that none goes to heaven without holiness, and this argues the necessity of holiness. Though holiness is no plea for heaven, yet it is the best evidence.

Cæsar's money must be known by Cæsar's image and superscription; and so must the Christian, at the reckoning day, by the tenour of his conversation.

No holiness, no happiness, that is God's law; for without holiness no man shall see the Lord.

No mortification, no salvation;—if there be no cutting off right-hand lusts, there can be no standing at the right hand of Christ.

No man dies in the bed of honour, but he that lives in the ways of God.

Your works must be your witnesses, and your deeds must declare whose you are, and to whom you belong.

You can never be Christ's servant while you wear the Devil's livery.

If you expect happiness above, practice holiness below ; for he that expects the end must use the means.

A holy conversation speaks a holy affection, and a holy affection declares a heavenly constitution.

The way of holiness will lead to happiness ; for the end thereof terminates in heaven.

To act wisely, and live holy, is the sure way to die happy, and go to glory.

Let holiness and virtue be your guide ;
They lead to bliss, through Jesus Christ who died.
Though works don't merit, yet they fully prove,
And are to God, the evidence of love :
They are the fruits of faith, and shew to men,
That we are *Christ's*, and truly born again.

ON FAITH.

FAITH is an antidote against all troubles.

Faith builds a bridge over the gulf of death.

Faith is the first thing necessary in matters of religion.

Faith is the foundation on which virtue is built.

It is by faith only that we give entertainment to Jesus Christ.

Faith unites us to Christ, gives us an immediate interest in all the benefits of his life and death, and intercession ; opens the way of communication for all needful supplies of grace here, and ensures to us the accomplishment of all his promises, in a state of glory.

Faith is the hand that lays hold on the Saviour's merits.

Faith lives in a promise, as a fish lives in water.

You can as well live without food in a temporal sense, as live without faith in a spiritual one, as it is that grace which feeds upon Christ.

Faith makes all evil good to us, and all good better ; unbelief makes all good evil to us, and all evil worse.

As the life of faith is the best life, so the life of unbelief is the worst life.

The want of faith in time of affliction, is more grievous than affliction.

It is worse not to believe deliverance, than to fall into trouble.

Despair of good is the greatest evil.

Faith is not only the support and relief of the soul in trouble, but it is the victory and triumph of the soul over trouble.

Faith doth not only keep the soul alive, but lively.

Faith keeps the soul fat, and in good plight.

Faith laughs at the shaking of the spear, when unbelief trembles at the shaking of a leaf.

Faith is a shield both against temptation and affliction ; but every blow falls upon the bare skin of an unbeliever.

Faith is a shield both against the fiery darts of the Devil, and against the fiery darts of God also.

Let God himself cast his darts at a believer, faith secures him from hurt, though not from wounds ; yea, his very wounds, through a work of faith, shall work his good.

The faith of a Christian is a light which shines the brightest in the darkest seasons of distress.

Faith, if it be true, saving, and justifying, can-

not be separated from a good life ; it will be productive of good works, as naturally as a good tree brings forth good fruit.

Faith and hope are like the wings of an angel soaring up to heaven, and bearing up our prayers to the throne of grace.

Hoping in God, is an endearment of him, and a means to obtain the blessing.

A true faith works miracles ; it makes the drunkard sober, the lascivious chaste, and the covetous liberal ; and makes us diligently do, and cheerfully suffer, whatsoever God hath placed in our way to heaven.

Faith and hope look through the cloud, and look from a beam of light from God.

Every degree of hope brings a degree of joy.

No man ever wanted that mercy, which he wanted not an heart to trust, and wait quietly upon God for.

Though we may wait long for mercy, yet the hand of faith never knocked in vain at the door of heaven.

If we but persevere unto the end,
Till death shall come, and summon us away,
We then shall go to bliss unknown before,
And taste the sweets of Jesus' dying love.

Whatever your wants are, want not faith, and you will never want supplies.

He that waits upon God, and believes, shall be satisfied if not filled.

The strong Christain can live upon God alone.

Faith finds food in famine, and a table in the wilderness.

In greatest dangers, faith answers, " I have a great God." When outward strength is broken, and all lies a-bleeding, faith answers, " the pro-

mises are strong still, they have not lost a drop of blood, nor have they a scar upon them."

When God himself appears angry, faith answers, "I know how to please him, and I can go to one in whom he is, and will be, well pleased for ever."

Faith pulls out the sting of trouble, and draws out the gall and wormwood of every affliction; but when faith is wanting, every affliction is full of gall and wormwood, and every trouble vexeth with a double sting.

Faith shews the sinner his Saviour, and leads him from hell to glory.

Those that are joined to Christ by faith here, shall be joined to Christ in glory hereafter.

If we now be gathered to Christ by faith, and to one another in love and affection, we shall be gathered at the great day to Christ, and the blessed company of saints and angels.

Sincere believers are the Lord's in life and death.

If you are weary of believing, you are weary of being saved: not to hold fast faith, is not to hold fast salvation; for the end of your faith, is the salvation of your soul.

In a word, faith is such a well-spring of comforts, that whole legions of devils can never draw it dry.

The life of faith is the noblest, richest, contentedest, easiest, truest life of all. It is the noblest life, for it takes the soul out of the house of Adam, and carries it to the household of God; it makes the soul forget her father's house, and espouseth it to the King of glory. It is the pleasantest life; it lives upon the choicest excellency and highest felicity; it walks in the paths of pleasantness, and under the heats of trouble and affliction, it shades itself under

the harbour of paradise.—It is the richest life ; if our desires be according to our wants, it is impossible we should want above what we desire.—It is the contentedest life ; it carries the fading creature, and lays him upon Christ, and under all mutability, still holds all sufficiency ; and so sits down contentedly.—It is the easiest life : faith looks not on the strictness or difficulty of duty, but on the power and strength of Christ ; therefore if it meets with a hard precept, it dissolves it into a sweet promise.—In fine, it is the truest and onlyest life ; for he is dead in sin that does not live by faith.

Faith is the anchor of the soul,
 When tempests rise and billows roll ;
 It speaks the troubled conscience peace,
 And gives the tortur'd mind release :
 Faith goes to God when trouble's near,
 As the supreme deliverer :
 Faith knows that God is firm and sure,
 And that his word will e'er endure.

ON FAITH AND WORKS.

FAITH is vain, if it does not produce obedience.

A holy conversation will be a sign your faith is real ; for a life of holiness can spring from nothing but from that divine head Christ Jesus.

With faith and holiness we are secure in all denominations ; but without it, we can be saved in none of them.

To believe and obey is, the true Gospel way,
 Which to Jesus will lead you in time ;
 'Twill fit you for bliss, where the Lord of life is,
 And where you'll eternally shine.

Faith without works is dead, and works set up in the room of Christ will be rejected with the utmost contempt.

Faith without obedience will do no more for you, than obedience without faith.

Obedience in the life, is a sure evidence of the work of holiness within : it is the natural fruit of the seed of God sowed in the good ground of an honest heart.

He that without faith and obedience expects heaven, separates the means from the end.

It is our faith rightly founded on Christ Jesus, that makes our works pleasing and acceptable unto God.

Faith is the foundation, and hope the super-structure upon that foundation ; but goodness is the very crown and completion of our spiritual building.

Faith is the rock on which you must build : found there your hope, and it will rise up to eternity.

Faith is the root from whence the fruit of good works must arise. Can the wind blow, and the top of the towering pine be unmoved ? Can the sun send forth his bright beams of glory, and no heat proceed therefrom ?——How much rather can faith exist without works ? or a man be justified, who is not in some measure made holy ?——As certain as the trees move when the wind blows, and the heat proceeds from the sun when it shineth ; so certainly from a true belief and a firm reliance on Christ, will spring forth an earnest endeavour to become more and more like him and a delight in keeping his commandments.

Where ever there is true faith, there will al-

ways be good works, as the fruit and evidence of that faith.

He that believes aright, will practice what he believes.

For faith will not do, if it fruits doth not shew,
As God in his Word has exprest ;
If your life is unholy, and you mind not his glory,
You never shall enter his rest.

That faith which doth not purify, will never sanctify.

There is as great need of works to testify our faith, as there is of faith to justify our persons.

Faith without works of goodness will not carry us to heaven ; so faith without works of industry, will not carry us through this world with any credit and satisfaction. We ought to take as much honest and prudent care as if there were no Providence at all ; and to rely upon Providence, as if our care signified nothing at all.

The use of means is the duty of man ; but to convey a blessing is the work of God.

We must walk in the way of our duty, else our faith is in vain, and will profit us nothing.

If your faith produces not obedience, your religion is vain, and hell will be your portion.— Good works also trusted in for salvation will deceive us ; because our righteousness is imperfect, and we cannot merit any thing at the hand of God.

If you look for that in yourselves, that righteousness, and that strength, which is to be had in Christ only, you must thank yourselves if the disappointment proves fatal.

He that is sinking, if he embraces himself, perisheth ; but if he lays hold of the hand reached out to him, he may be saved : so it is in spirituals ;

he that trusts to his own righteousness for salvation, will be deceived ; but he that embraces Christ, and follows his example, will be happy.

If we go about to establish a righteousness of our own, and not submit to the righteousness of God, we shall never reach the kingdom of God.

Not to trust to our own righteousness, but to be very active in the ways of righteousness, is the true Gospel temper.

They who lift up the grace of Christ, to lessen the necessity of gracious actions, shew they know not the meaning of his grace, and have not tasted how gracious the Lord is.

Our righteousness and holy duties are dung and dross in justification, but they are gold and precious things in sanctification.

Breath is not life, yet we live with it : works save not, yet we are saved with them.

Christ obeyed for satisfaction, we obey for gratulation.

To do no good works, or to trust in works done, are our rocks to split us.

Man's performances must learn to borrow strength of God's promises.

Our most enlarged prayers, and best services, can no more satisfy God, than thoughts and words can pay debts.

We should be careful to maintain good works in our conversation, and yet renounce them in our justification : for it is not of works, lest any man should boast ; and when we have done our best, we are still unprofitable servants.

Yet faith and works must truly join,
If we in glory hope to shine.

Jesus Christ is no refuge to the unsanctified be-

liever ; but if we let faith and holiness go hand in hand, heaven and eternal happiness we shall one day share in.

If we be but prepared for glory, it is ready for us ; believe therefore in Christ, and live well, then death will be welcome, and heaven your portion.

To join works to faith, as the Word of God saith,
Is the way to the mansions of bliss ;
Yet no work of our own for sin will atone,
So imperfect is our righteousness.

Let poor fallen man do the utmost he can,
No reward can he claim as his due ;
He errs in his thought, and his best works are nought,
For with sin they are tainted quite through.
Man's heart and his mind, are to evil inclin'd,
His nature's corrupt and deprav'd ;
Therefore we must flee, to Christ on the tree,
If ever we hope to be sav'd.

'Twas Jesus alone, that for sin did atone,
And reconcil'd us unto God ;
His life he laid down, to procure us a crown,
And he purchas'd our peace with his blood.

The church of God is founded on faith, built on hope, and finished by love and obedience.

Let faith and works united be,
If you expect felicity ;
For God has in his word exprest,
None shall enjoy his promis'd rest,
But those that fear his power, and trust his grace,
And strive to walk in ways of righteousness.

ON DILIGENCE AND SLOTH.

THE blessing of God upon a diligent hand maketh rich ; and God doth not usually make rich without a diligent hand.

Working is our part, but prospering is the Lord's part.

If we be doing, God will be blessing ; as it is in temporals, so it is in spirituals ;—it is the idle soul that suffers want,

The want of grace, and want of glory,
And want of all things transitory.

Frugality is a fair fortune, and industry a good estate.

An idle person is a kind of monster in the creation, because all nature is busy about him.

Expect not the assistance of heaven without the utmost exertion of your own powers ; you must fix your shoulder to the wheel, if you would have your carriage helped out of the ditch.

We must do our best, if we expect God's assisting hand.

We must not presume upon the means without God, nor upon God without the means :——Not upon the means without God, because the pipe cannot convey except the spring communicate ; nor upon God without the means, because the goings forth of Providence are always in the paths of diligence.——Whilst Moses goes to prayer, Joshua must go to fight : Faith must be upon the mount, and industry in the valley.——We must sow our seed, and wait upon the clouds ; do our work, and leave the event to God.——We must lay our hands to the means, as if they were all in all ; and yet

raise our eyes above the means, as if they were nothing at all.

To trust in the means, is to neglect God ; but to neglect means, is to tempt God.

If the end could be had without the means, we might expect that our bread should grow ready baked.

God useth means, but himself is present with all the means he useth.

Would you be blessed with protection in time of danger from foreign enemies ; you must labour to protect yourselves.

Do not think the Lord will protect you with your hands in your pockets, and your swords resting in their scabbard's ; but while you labour to defend yourselves, you may expect defence from the Lord.

————— We must not idle stand,
If we expect the assistance of God's hand.

Spiritual poverty comes upon those that are slothful in the service of God ; those will want oil when they should use it, that provide it not in their vessel.——So it is in temporals ; those that will not, through sloth and idleness, plough at seed time, cannot expect to reap at harvest, but must beg their bread with astonishment, when the diligent are bringing home their sheaves with joy.

He that will not submit to the labour of sowing, must submit to the shame of begging.

Sloth and idleness is the sure road to poverty.

Sloth neither enriches the body or the mind ; but tends to bring a person to beggary here, and utter ruin hereafter.

An idle person is dead before his time.

There is nothing but misery on earth, and hell

below, that a man can come at without labour : A man may go idle to hell, but he that would go to heaven must be busy.

Nothing is more fruitful of evil, and fruitless of good, than idleness.

Idleness is to an estate as a consumption is to the body ; for it brings a man to nothing.

Poverty and rags are inseparable companions to sloth and idleness.

Idleness is the ruin of the mind, and an inlet to every evil.

Idleness is the back-door for all temptations to come in at ; it tempts the Devil to tempt us.

Be always employed, that when Satan comes he may not find you at leisure.

Sauntering time is the Devil's tempting time ; and if you have nothing to do, he will soon find you business.

It is ignorance and idleness, and not want of work, that makes many think they have time to spare.

Be honest and industrious, if you would be rich and prosperous ; for idleness brings on disgrace and shame, but diligence procures both wealth and fame.

Idleness is such a badge of disgrace, that he that wears it is a reproach to religion, a scandal to society, and despised both by God and man.

————— Shun sloth and idleness,

Which brings to thousands ruin and distress,

He that for fear of cold won't plough nor sow,

While others reap, he must a begging go :

For 'tis but just he should those blessings want,

Which Heaven unto th' industrious man doth grant.

If this is true, then do not idle stand,

But to the plough put both your heart and hand ;

Shake off all sloth, and most industrious be,
And smiling plenty soon will visit thee.

ON PRIDE.

PRIDE is to have a high conceit of ourselves, and a mean opinion of others.

Pride is an indication of a narrow soul; for when the judgment is weak, the affections of the mind are strong.

Pride is a weakness which makes us to think too well of ourselves, and too meanly of others.

The proud man is ever fretting, because he never finds so much respect and submission as he desires and expects.

If a proud man makes me keep my distance, the comfort is, he keeps his at the same time.

The best way to humble a proud man, is to take no notice of him.

Pride is insolent in prosperity, and abject in adversity.

Ambition is never satisfied with any summit.

Ambition and pride are the forerunners of ruin; for the highway of pride leads to the low dungeon of hell.

He that rides on the back of pride, will certainly be cast headlong into hell.

If pride breaks the string of humility, our virtues are lost.

Pride makes a man to be hated here, and it will make him miserable hereafter.

Pride cast Satan out of heaven, and it will cast men into hell.

Pride and ungoverned passions greatly contribute to fill Bedlam and madhouses.

Error and profaneness are most apt to breed in proud hearts.

Ignorance is the parent of pride and obstinacy.

Pride is an evil that puts men upon all manner of evil.

Pride is the Devil's badge; and those that wear his livery are certainly his servants.

Pride robs a man of his peace of mind, without which there can be no solid happiness; for content and pride never go hand in hand.

Pride is the Devil's help-mate to bring men to the gallows.

Pride is the source of most of our misfortunes; it is a canker that preys on the very bud of happiness, and often makes those who have great possessions as miserable as the meanest beggar.

Pride cast the Devil from above,
And plung'd him into wo;
And if we're overcome with pride,
'Twill be our overthrow.

ON AMBITION.

AMBITION is a stranger to reflection, and often trips, by walking in a road bordered with precipices.

Ambition is at distance
A goodly prospect, tempting to the view:
The height delights us, and looks beautiful;
But we ne'er look how sandy's the foundation,
What storms will batter, and what tempests shake us.

Ambition climbs till its head is giddy, and its heart is sick.

Crowns are full of cares, and high places not without their fears ; and they are much mistaken who think to meet with happiness in greatness.

It is a dreadful thing to fall out of the throne of ambition, into the pit of perdition.

Ambition leads the soul to hell,
Where darkness and the devils dwell.

The ambitious man cannot be happy ; for he has not that respect shewed him which he thinks he deserves, nor can he attain to the summit of his wishes.

Ambition is the dropsy of the soul,
Whose thirst we must not yield to, but controul.

The most laudable ambition is to be wise, and the greatest wisdom is to be good.

We may be as ambitious as we please, so we aspire after the best things.

Be ambitious to be holy ; ambition then will be your glory.

To be ambitious to be rich and great,
Will bring the soul into a dang'rous state ;
But if your aim is to be wise and holy,
You'll after death shine in immortal glory.

ON HUMILITY.

HUMILITY is the opposite to pride, and is a shining ornament in the garb of a Christian.

Humility is the soul's grave, into which she enters ; not to die, but to meditate and inter some of its troublesome appendages, and worldly confi-

dences, and desires, only to know Christ Jesus and him crucified.

True humiliation is ever accompanied with hearty reformation.

The more a man grows in religion and true goodness, the more he grows in humility.

Humility prepares us for receiving of grace ; for God gives grace to the humble.

That comfort will last the longest, which arises from a deep humiliation for sin.

Humility is not only the greatest ornament of a Christian, but it makes a man in some degree resemble the Saviour, and is a necessary qualification for eternal happiness.

An humble frame of mind is the ornament of every grace, and the proper soil in which they grow.

Humility is plain, but it is a comely suit for a Christian.

The more humble you are, the more precious you are in God's sight.

The humble soul at death will rise

To glorious mansions 'bove the skies.'

A Christian is never so amiable in the eyes of Christ, as when he is clothed with humility.

Without the garment of humility, our souls are naked and thread-bare.

Those that are very low in their own eyes, are very high in God's eyes.

The way to be honourable, is to be humble.

When the low violet of humility withers, all our other flowers will die.

Humility makes a man beloved of God, and of his neighbours ; and, in a word, leads a man to heaven.

Meekness is a soft and gentle breath, a smooth and pleasant fan, that cools the passions ; it is like soft wool, that breaks the force of cannon-shot, and damps the fiercest anger.

The grace of meekness will heal an angry sore.
Humility and meekness for heaven is a fitness.

The humble and the meek are those that see
Their nakedness by sin and poverty.
These are the objects of the Saviour's love,
And he to save them came from heaven above.

ON RICHES.

RICHES are either an honour or a disgrace to those who possess them.

They are oft the soul's grand enemy ; they too often draw the heart away from God, make a man in love with the creature, and forgetful of his Creator.

Riches are too apt to puff a man up with pride, and make him look with contempt on those that in reality have more merit than himself.

The rich may be all glorious without, but more happy is that man who is all glorious within.

Riches may entitle a man to honour, but it is only grace that will entitle him to glory.

It is better to have a reformed heart, than a full barn.

Riches and true excellence are seldom found together.

The greatest pleasure wealth can afford, is that of doing good.

The shortest way to wealth is not to increase possessions, but lessen desires.

They who seek happiness in riches, seek the living among the dead.

He that thinks to content his desires by the possession of what he wishes for, is like him who thinks to put out fire with straw.

Those that have most of the world, have frequently the least of heaven: wealth many times swells men into a tympany, not easily cured.

Earthly enjoyments very oft rock men in the cradle of security, and lull them asleep, that they never wake till hell-fire flames about their ears.

When the moon is at the full, it is at its furthest distance from the sun, and nearest to an eclipse; and the world many times interposes itself between the full soul and the Sun of Righteousness.

Abundance oftentimes is like a lump of lead upon a man's heart: A man may have enough to sink him, yet not to satisfy him.

Those that are expecting happiness in riches, are seeking honey in a wasp's nest, and ease and rest in a thorn hedge.

Riches, though they may wet the mouth, they will never warm the heart; a man may sooner break his neck after them, than his fast with them.

Brass and steal have slain their thousands of bodies; but gold and silver their ten thousands of souls.

Riches are absolute ruin to a dissipated owner.

Though riches do not keep us out of heaven, they are a great clog to us in our way thither.

Many have been humble in a low condition, who have suffered a sad ebb in a full condition.

Riches are like thick clay, which will sooner break the back than comfort the heart.

They too oft blind a man for heaven; and are like hangmen, who hide men's faces with a covering, that they may not see their end, and then hang them.

A worldling thinks the world is a pearl, and it dazzles his eyes so much, that he cannot see a God.

When the love of riches is once settled in the mind, the thoughts of God are utterly excluded.

That man that puts his heart in his treasure, has a restless soul; for a worldly heart will be bought and sold upon every turn, to serve the Devil's turn.

When riches are seated in the mind, all good things are out of estimation.

Riches bring care and sorrow, instead of happiness.

It is not wealth, but wisdom, that makes a man rich.

He is rich enough that wanteth not bread.

Our wealth is but a pass, to keep us from begging (vagrant-like) in our journey.

Honours and estates are no part of a Christain's jointure.

Riches were much to be desired, if felicity could be bought.

Riches are but ciphers; it is the mind that makes the sum: What are you the happier for an estate, if you are not contented with it? The desire of having more, will rob you of the comfort of what you possess.—Be content with what you have, and think of the philosopher, who after receiving a variety of articles from the richest and best furnished shop in a populous city, said, "How many things do I not want?" and the apostle who ac-

knowledge he had nothing, yet possessed all things. Therefore learn to form your heart to your estate, and then you will have an estate according to your heart.

Temporal riches are nothing to eternal treasures : when we grasp them the hardest, they prick us most ; and when we embrace them they vanish into smoke.

Be not too anxious after riches, since the life is but of short duration, and wealth and pomp are no avail in the gloomy grave, where the meanest beggar and the most potent monarch are on a level.

To hold and possess great riches is no evil ; but it is evil to set our hearts upon them : We should cast the world out of our affections, though not out of our possession.

The highest and safest way to riches, is the way of justice.

Only that which is honestly got is gain.

Woe to those who by getting riches get a wound in their consciences !

A man builds with timber that hath fire in it, that lays the foundation of his estate by sin ; and the fire which is in every estate ill gotten, will at last consume it.

If you desire to obtain some of the good things of this life, walk in the ways of God.

A godly man is very rich ; therefore you need not fear being poor, if you turn godly ; for those that fear God shall not want any good thing.

Trust not in uncertain riches, which can make themselves wings to fly away, when you are making doors and locks, bolts and bars, to keep them in.

Gold and silver are the universal deceivers of

mankind ; the inlet to all evil, the bane of life, and the distruction of the soul.

Riches are what the scripture says, have wings,
Are empty shows, and vain delusive things.
Trust not in that, O man, you can't secure,
But in the word of God, that's firm and sure,
And lay up wealth in heav'n that will endure, }

ON POVERTY.

POVERTY is a creature of the fancy.—He is not the poorest that has the least, but he that wanteth most.

Poverty is not a mark of God's hatred, no more than riches are a mark of his love.

It is sin, and not poverty, that God hates.

Poverty is no disgrace,
If sin does not your life deface ;
He that, though poor, loves God on high,
Shall dwell with him eternally.

He that empties us of the creature, knows how to fill us with himself.

God will not cast away a man in adversity, that kept close to him in prosperity.

The poor and holy are heirs of glory.

It is much better to have sanctified poverty, than ensnaring prosperity ; and to beg our bread with Lazarus on earth, than to beg our water with Dives in hell.

The poor and pious are God's jewels, but the rich and profane are the Devil's firebrands.

It is better to be poor Lazarus, and die in the favour of God, than to be rich Dives, and cast into hell.

Dread sin more than poverty ; for if sin does not cast you out of the favour of God, poverty will not.

It matters not what our lot or condition is in this world, so that we are but rich in grace, and heirs of heaven.

Great pains and travail have poor men that want all things, but much more have rich men that are content with nothing.

Poverty should not drive us from God, but draw us nearer to him.

Poverty may pinch us, but it is only sin that can destroy us.

Though poverty sit at your door, let a good conscience keep your house, and the Lord of glory will make you content at your table.

Though you be pennyless, you need not be comfortless ; for God is a present help in every time of trouble.

If you be poor, and truly pious, you shall one day be rich, and shine in glory.

Let us be content with coarse fare here : have we not the bread that came down from heaven ?

Though we are poor, if we're but rich in grace,
Through Christ, in glory, we shall have a place :
The riches that he has laid up in store,
Will make us ample mends for being poor.

ON PROSPERITY.

PROSPERITY makes a man a stranger to himself, and proves the bane of many a soul.

Those that forget God and their duty in pros-

perity, shall cry in vain for help in their extremity. Witness Dives, Luke xvi.

A prosperous condition is very desirable ; but if we do not make a right use of it, we had better been without it.

In the summer of prosperity we must take care, lest we be fly-blown.

The heart of a Christian, like the moon, commonly suffers an eclipse when it is at the full, and that by the interposition of the earth.

It was Solomon's fulness in earthly things, that brought him to such a low ebb in spirituals.

We may surfeit with too much, as well as starve with too little.

The soul is more endangered by the sweetness of prosperity, than the brine of adversity.

It is good in prosperity to make room for adversity ; and though it may come unsent for, it will not come unlooked for.

Prosperity and plenty are creature-comforts, and the Creator's blessings ; but if not made a right use of, they will add to our misery, and sink us deeper into hell.

When Fortune smiles, and all's serene and gay,

Do not forget that there 's a dying day.

The world's a dream, and vanity at best,

And he 's the wisest man that seeks in heav'n a rest.

ON HAPPINESS.

HAPPINESS complete, is such a state of felicity, that hath no mixture of sorrow in it, and not attainable on this side heaven.

The most exalted pitch of human happiness is mixed with sorrow.

Happiness is what every one covets, but none can attain.

If happiness was complete on earth, we should forget to think of heaven.

But solid joys cannot be found,
Until we tread on heavenly ground.

A great fortune is a great slavery; and even thrones are but uneasy seats.

Crowns and sceptres are but golden fetters and glaring miseries.

He that thinks he will be happy when he is great, may be deemed out of his wits; for the higher we are raised the more eminent are our infirmities, and there is no concealing any thing upon the top of the house.

Happiness consisteth not in a multitude of riches, but in a contented mind.

He is not the happiest that has the most, but he that wastes the least, and knows how to enjoy what he hath.

Happiness is situate in idea; if we fancy we have it, it is sufficient; but few there are who fancy so.—It is seen by many at a distance, and vanishes at their approach, even when they think they are ready to seize it.

He that would be as happy as this state will admit of, must propound to himself things possible, and be content with things present.

He that moderates his desires, adorns his life by a good conversation, and keeps fortune under his feet, enjoys the best happiness this world can afford.

The happiness of this world is transitory and

vain, but the happiness of heaven will endure forever.

Seek not, vain man, for bliss below,
Where bliss you can't attain ;
But wait with patience till you go
Where Christ doth live and reign.

ON PRAYER.

PRAYER is heart's ease to a gracious soul. Every day we run into debt, and therefore every day we should beg forgiveness.

Prayer reminds us of our own poverty, keeps up a sense of our dependence upon God, honours his promises, while it pleads his fulfilment of them.

Will not God bestow blessings unless we pray for them ? We have no reason to expect he will. Ask, and receive, is his command and promise ; and to ask and receive is both our duty and blessedness.—The hand of prayer never knocked in vain at the door of heaven.

Thy will be done, is the best prayer for us to utter, or God to answer.

In prayer, we should not so much affect expression, as express affection.

God will assuredly answer our prayers graciously, if our lives and conversation answer them so.

He that is not much in prayer, is never like to be a man of much communion with God.

He that sleepeth and walketh with prayer, sleepeth and walketh with God.

Meditation and prayer are like the spies that went to search the land of Canaan ; the one views,

and the other cuts down, and both bring home a taste of the fairest and sweetest fruits of heaven.

Prayer has locked up the clouds, and opened them again ; made the earth as iron, and the heavens as brass.—Prayer has arrested the sun in his race, and made the moon stand still in her march.—Prayer has fetched down angels from above, and raised the dead from beneath, and done many wonderful works.

Prayer is a victor over Omnipotence, the key of heaven, the soul's messenger, the consumption of care, and the Devil's scourge.

Prayer is the breath of a Christian's life, and never out of season ; it is a salve for every sore.

Prayers and tears are the only weapons to fight the Devil with.

Prayers blot out sins.

Prayer is the golden key, that unlocks the heavenly treasure of God's bowels.

Prayer makes the devils tremble, but the angels rejoice.

Prayer is a key that will open heaven-gate, and let us into the presence-chamber of the King of glory.

The seeking of God by prayer, should be the beginning of all our affairs.

We can do nothing for ourselves of ourselves, but all our sufficiency is of God ; to him therefore we should continually apply ourselves. He hath promised grace to help in every time of need ; but he will for this be enquired of by the house of Israel.—Ask, and it shall be given you, not otherwise.

Let all your comforts draw you, and all your crosses drive you, to your knees.

Prayer hath that divine excellency, like a hea-

venly charm, it speaks away trouble, and speaks in comfort.

Prayer is that natural remedy, to which all are ready to fly in extremity.

By prayer the soul empties his complaints in God's bosom, and finds ease, by telling him of all the trouble and grief that attended his state.

Our prayers always speed, when they are made by the help of the Spirit, and offered up to God in the name of Christ.

Prayer sometimes speeds well that returns not presently.

Wind up your hearts towards heaven in the morning, and they will go the better all the day after.

We must not only pray, but watch, and make it our constant care and endeavour to preserve the good work of God in us, and the good will of God towards us.

Let us not live without prayer, lest we die without hope.

Good men's prayers are best, when their condition is worst; for prayer shortens affliction, and affliction heightens prayer.

The prayers of the afflicted rise up to heaven.

God will be in the hearts and houses of his praying people, when he hath a curse in store for prayerless families.

Pray not so much for better times, as better hearts; for good times, without good hearts, will but fatten you for the day of slaughter.

God did never forsake a praying and reforming people.

If you be strangers to the duty of prayer to the throne of grace, God will be a stranger to you at the throne of judgment; for he has no still-born children.

He that by prayer does not call upon God, surely thinks he is independent of God.

Prayer is every Christain's duty, and he highly dishonours the God of heaven, that does not perform his duty.

If prayer be neglected, no good can be expected.

Prayer is the soul's refuge in all dangers, and its support in all troubles.

Prayer blunts the fiery darts of the Devil, and draws down the blessings of Heaven: it sheaths the sword of the almighty's vengeance, and procures a blessing instead of a curse. Witness Nineveh.

The time we spent in prayer and holy duties, whets our tool, and oils our wheels, promotes all we go about, and, in a word, getteth a blessing upon all.

It's the key of the day, and lock of the night,
And to the true Christain a constant delight.

Live in prayer, and die in prayer, and then you will go from prayer to everlasting praise.

Pray to the Lord of Heaven and earth,
Who gave your very being birth;
Pray that he'll keep you ev'ry hour
From sin and Satan's fatal pow'r;
And Lead you on by his kind hand,
'Till you have reach'd the promis'd land;
Where sin and sorrow's known no more.
When once you reach that happy shore.

ON READING.

READING is the ladder that we must climb to learning.

By reading we enjoy the dead, by conversation

the living, and by contemplation ourselves.—
Reading enriches the memory, conversation polishes the wit, and contemplation improves the judgment.

Reading the scriptures learns a man to know himself and his God, and leads the mind to heaven, and the soul to its Saviour.

To plead ignorance of our duty to God and Christ, with the Bible in our hands, will be an aggravation of our guilt.

Heathen ignorance is pardonable, but wilful ignorance is unpardonable.

Shut not your eyes against Gospel-light; for he that is wilfully ignorant runs on a precipice to his own destruction.

As the Bible is put into our hands, let its important truths sink deep into our hearts, and the fruits of it appear in our lives and conversations.

When you read, delight most in those passages that afford you most spiritual comfort and consolation; like the bee that sits longest on those flowers that afford the most honey.

Reading and meditating is the only way to be edifying and perfecting; and though perfection cannot be reached in this life, yet the nearer we approach it, the greater will be our happiness in heaven.

If we but read, and ponder o'er the word,
We soon shall see how we depend on God;
That we through him our life and being have,
And all that we enjoy his goodness gave.
May we then fear his pow'r, and trust his grace,
Accept of Christ, and own his righteousness,
And strive to honour him in all our ways. }

Let it be our delight to serve the Lord,
To meditate upon his sacred word;

Much time let us in contemplation spend,
And for salvation on the Lord depend.
No fears will then our dying-beds attend ;
For Christ will be to us an all-sufficient Friend.

ON PUBLIC WORSHIP.

PUBLIC ordinances are the Christian's royal exchange.

The ordinances of God are golden pipes through which grace is conveyed into our souls.

Public worship is the soul's best exercise ; it was the saints delight on earth, and no doubt constitutes part of their happiness in heaven.

This heavenly and divine employ
Will fit our souls for future joy.

The attentive hearing of the word of God is a good sign of a work of grace begun in our souls, and a good means of carrying it on.

There is a golden vein in the mount of duty.

Delight but in the duties of God's house, and your souls will be ripening for the joys of heaven.

Be fervent in spirit, serving the Lord ; for sleepy duties are very displeasing to the living God. He bestows upon us the very substance and kernel of mercies, and will not accept from us the shells and shadows of duties.

If you delight in the employment of heaven, you'll be fitted for the enjoyment of heaven.

If you lose opportunities to make you better, the Devil will find opportunities to make you worse.

Delight in the service of the God of heaven,
and ye shall have present comfort and future joy.

No joy like that which comes from serving God,
'Twill heal the smart of sore affliction's red.

By public ordinances we seek out comforts from
cross providences.

United prayers make up breaches ; for the
prayers of many smell sweet with God.

God is never so near, as when we meet to wor-
ship him with reverence and godly fear.

Ordinances are fountains of grace, conduits and
conveyances of the blood of Christ.—To what
end were they instituted, but only for the watering
of our souls, to the increase of grace ?

A praying and religious people are never a for-
saken and wretched people.

If we delight in the house of God, the powers of
hell can never prevail against us.

Religious assemblies are the Devil's greatest
enemies.

The Devil's kingdom never suffers so much as
it does by the united prayers of the godly.

The worship of the sanctuary should be the de-
light of every Christian ; for the soul, by waiting
on the Lord, renews her strength, and is enabled
thereby to mount heaven-ward as on eagle's wings.

No opportunity for spiritual employment should
be lost ; for that door of mercy, which is open to-
day, may be shut to-morrow.

Soul-opportunities are more worth than a thou-
sand worlds ; mercy is in them, grace and glory
is in them, and heaven and eternity is in them.

Let us all constantly
Upon God's house attend,
And firmly on the Lord rely,
Who is our faithful Friend.

Too much we can't adore
And magnify that grace,
Which rescu'd us from Satan's power,
And purchased our peace.

By waiting on the Lord,
He will our strength renew,
And make us o'er our inbred lusts
More than conquerors too.

How can we better spend
The little time we have,
Than serve the Lord, who is our Friend,
And died our souls to save?

If we but persevere
In this divine employ,
Death's thousand darts we need not fear,
For Christ will be our joy.

He'll take our souls to bliss,
And seat us near his throne,
That we may join the heavenly choir,
And sing what grace has done.

ON GRACE.

GRACE is of all blessings the richest, and peace is of all comforts the sweetest.

Grace and peace are the Christian's sun and salt; grace is the light of their souls, and peace is the savour of their comforts.

No grace, no peace, that is God's law.

Where grace and peace reside,
There lasting joys abide.

He that is destitute of grace, has one foot in the Devil's chain.

Grace then truly appears grace, when sin appears to be sin.

Grace doth not fire the heart with passion, but with compassion.

Grace without peace is often found in a troubled conscience, and peace without grace is often found in a seared conscience; and though the former may be an uncomfortable situation, yet the latter is a very deplorable one.

Grace in a poor man is like a pearl in the dust; and though he is not esteemed among men, yet this will be his comfort, that he is in favour with God.

Wheresoever, or by whomsoever, grace is sought and sincerely desired, the gracious work of repentance and regeneration is truly begun.

When grace seasons the heart, it will shine in the life.

We are like the air, dark of ourselves, but grace makes us light.

The grace of God makes men good-natured, and truly cheerful, and easy to all about them.

A heart filled with grace, is better than a coffer filled with gold.

One dram of grace is far beyond all the glory of the world.

Grace is the beginning of glory, or the infancy of heaven and glory in the soul.

Grace is the root of holiness, and holiness is the seed of happiness.

It is only grace and holiness that make us meet for the kingdom of heaven.

The seeds of grace seldom prosper upon mountain-tops and high grounds; but in low vallies, upon the stalk of self-denial.

The more grace is in the heart, the more humble is the mind.

It is the valley, and not the mountain, that brings forth the best corn, grass, and other fruits ; and it is the humble Christian, which is most sensible of his own wants and weakness, that honours God most, and serves him best.

Rest not in low degrees of grace, or attainments of it ; but labour to encrease ; for the more grace here, the more glory hereafter.

If you are void of the riches of grace here, you have no title to the riches of glory hereafter.

Glory follows grace.—Little grace here, less glory hereafter.

Grace in time will be glory in eternity.

The sooner you are gracious, the more at last you will be glorious.

Grace is glory in the bud, and glory is grace at the full.

Grace is glory militant, and glory is grace triumphant ; and glory is nothing else but a bright constellation of graces.

A principle of grace reigning in the heart, will be a powerful preservative, both against corruptions within, and temptations without.

A gracious heart discovers a gracious soul.

Grace! 'tis a rich and glorious theme ;
My soul rejoices at the name ;
And who enjoys this heavenly guest,
Has peace and comfort in his breast.
Though tempests rise, and billows roll,
They cannot discompose the soul.
Sweet is the harmony within,
When grace subdues the power of sin.

ON WISDOM.

THE best wisdom is, to know God and ourselves.

He is wise enough that knows how to fear God, that is careful in every thing to please him, and fearful of offending him in any thing.

That wisdom which enlightens the understanding, and reforms the life, is the most valuable.

The fear of the Lord is the foundation of all true knowledge ; and without this fear, all knowledge in reality is nothing worth.

All the wealth of the world cannot make a man half so happy as true wisdom, even if he had nothing else.

Heavenly wisdom will procure that for us, and secure that to us, which silver and gold cannot purchase.

True wisdom is of that importance, that we can never be too nearly engaged in pursuing it, nor too diligent in our endeavours to obtain it.

Wisdom is not to be expected by supernatural inspiration only ; though it encreases the better, and ripens faster, under the friendly warmth and fruitful showers of a divine influence.

If you are but possessed of wisdom, solitude will furnish pleasures which society will never yield.—The closet will be a grateful retirement, the evening pillow will be easy, and we shall be able to greet the morning with the voice of gladness and thanksgiving.

Religious wisdom is true riches ; and he that is wise for eternity, is an heir of glory.

The good man that is truly wise, though he be buried here in obscurity, will one day shine forth as the sun in his meridian glory ; but the wicked,

with all his craft and cunning, though he be caressed by princes, and adored by the multitude as the only wise and happy man, will, in a little time, be stripped of all his tinsel glory, and his eternal residence be fixed in the depths of misery.

There is no true wisdom but in the way of religion, and no true happiness but in the end of that way.

A wise man desires no more than what he can get justly, use soberly, distribute cheerfully, and leave contentedly.

When wisdom enlightens the mind, happiness dwells in the soul.

He who is never wise, can never be good ; and he who is never good, can never be happy.

True wisdom guides the soul to bliss,
Where Jesus Christ our Saviour is :
But earthly wisdom's foolish, vain,
And does not once deserve the name ;
It leads not to the joys refin'd,
The centre of the exalted mind ;
But downwards tends to sink the soul,
Where fiery tempests blow, and scorching billows roll.

ON GOODNESS.

GOODNESS is the perfection of God, and a good man is God's image.

There is more satisfaction in doing than receiving good.

Goodness is the most pleasing virtue in practice ; the good man has a happiness within, which no outward opulence can procure, nor sensualist conceive, nor painful study arrive at ; which am-

bition sighs for in vain, and a crown cannot give nor take away.

A good man is always feasting ; his wealth lies out of the world's reach.

A soul without goodness, is like a world without a God ; all darkness and disorder.

Though good men are despised with the world, they are highly in favour with the God of heaven.

True goodness makes the Christian shine,
It proves his mind is all divine ;
And such a one will be most blest,
When death arrives, with endless rest,
And he convey'd to bliss above,
There to enjoy his Saviour's love.

ON LOVING GOD.

THE love of God is the foundation of all religion.

If you be destitute of the love of God, your profession of religion is vain, and the merits of Christ will avail you nothing.

He that sincerely loves not God,
Is justly worthy of his rod.

God must be loved before the sinner can be saved.

He that loves not God is a hardened sinner, and he that is a hardened sinner, is a firebrand of hell.

Without true love to God, sin will not be pardoned, nor salvation ever be obtained.

Loving God is the way to mercy, because it is the sum of duty.

The love of God is the fire on the altar, with

which all our sacrifices must be kindled ; therefore let it not go out for want of being blown and stirred up by pious and devout meditation on his grace, which is the fuel of pious and devout affections.

He loves God most who is most like him ; and the more we endeavour to resemble him on earth, the fitter shall we be for the enjoyment of him in heaven.

God is the object of our love,
For ev'ry blessing we enjoy ;
But more for that redeeming love,
In sending Christ for us to die.

May we admire the grace yet more and more,
And what we cannot comprehend, adore.

ON RELIGION.

RELIGION has God for its author, his glory for its end.

Religion is the life of God in the soul of man, purifying and renewing all his affections, charming them into order, peace, and love ; to holy hopes, heavenly aspiration, and a blissful expectation and longing for the vision and enjoyment of God in glory.

Religion teaches the rich humility, and the poor contentment.

Religion is our truest wisdom ; every precept it gives, is wise and salutary ; every reflection it furnishes, is joyous and grateful ; and every prospect it yields, is reviving and glorious.

True religion is the foundation of true joy ; it is no enemy to innocent mirth and cheerfulness ;

it does not extirpate the affections of the mind, but regulates them, and cheers and composes the soul.

Religion is such a sense of God on the soul, and such a conviction of our obligations to him, and dependence upon him, as should engage us to make it our great care to conduct ourselves in such a manner, as we have reason to believe will be pleasing to him.

A holy life is the main of religion ; for whatever is in the brain, if this be not in the heart, all is worth nothing.

The lamp of profession may light a man to death, but can never light a man into heaven.— A form of godliness without the power, will leave you helpless and hopeless.

Religion is the fear of God, and its demonstration good works.

It shews us the deformity of vice, the poison that is mixed with its sweet intoxicating draught of pleasure, and the misery in which all its flowery paths terminate.

It shews us also the native charms of virtue, its manly and rational joys, and those pure streams of eternal pleasure, which will cherish and support it for ever.

True religion is the right way to heaven.

The only religious man, is the only rich man:

Nothing but true religion is capable of changing pain into pleasure.

If religion is worth any thing, it is worth every thing.

The way of religion is strewed with inward peace and tranquillity.

The good man may be reputed unhappy, but he can never be so.

Nothing tends to our peace of mind like doing well, and nothing destroys our inward peace like doing ill.

Godliness is the best trade in the world, if rightly and closely followed.

He that seems religious for by-ends, serves not God, but the Devil's ends.

The Devil is never so well pleased, as when we serve him in a cloak of religion.

A careless religion will prove an insufficient religion.

There is no religion in a loose liver.

It is not this, that, or the other religion will save, without faith in Christ and practical holiness.

It is not the name of religion, but the love of God, and a holy life, that will yield us comfort at the last day.

Our religion is vain, if our lives are unholy ;	}
The profligate sinner is unmeet for glory ;	
The believer and practiser obtain it only.	

It is vain to profess Christ in words, and deny him in works ; or to be hot for ceremonies, without minding the substance of religion.

Ceremonies, circumcision, or uncircumcision, avail nothing, but a new creature.

By bare professing of religion you will lose the love of man, and by no more than professing, you can never gain the love of God ; the world will hate you for being so good, and God will hate you for being no better ; so that on all sides, under a bare profession of religion, you are like to be miserable.

Professing, without practising, will bring neither glory to God, nor comfort to ourselves.

We must be sincere in our devotion, holy in our conversation ; and then the fruits of religion will be our eternal salvation.

Religion here will be a sovereign aid,
A kind support through death's dark gloomy shade.
A den of loins, and the fiery flames,
To true religion are but empty names.

ON THE HOLY SCRIPTURES.

THE scripture is a glass to shew us our spots, and a laver to wash them away.

The holy scripture lets us see
Our vileness and depravity,
And shews us how our peace is made
By Christ, who suffered in our stead,
And gave himself a sacrifice,
That unto glory we might rise.

The word of God is the fountain and standard of all true wisdom ; it is the pearl of great price, and precious in the Christian's eyes.

The holy scriptures are the words of everlasting life, the spring of all our joy, and the fountain from whence all our comforts flow : Read and meditate well therein, and you will find heavenly manna for your souls.—Every line drops peace as the honey-comb, and every page abounds with gladness and good tidings.

If God's word be our counsellor all day, it will be our comfort at night.

The holy scriptures are registers of God's will, and etters of his love to invite us to grace, and deter us from sins.

The scripture is a golden key to the kingdom of heaven.

There is in the word of God a proper remedy for all our spiritual maladies.

Each humble soul that loves thy law,
Will from it much sweet comfort draw.

The doctrine of the Gospel brings glad tidings of peace and reconciliation with God in Christ.

There is no profession of faith to be built, but the stones must be fetched from the mountain of the scriptures.

If you believe divine truths, but not because the scriptures propound them, your faith is but human; if you believe any thing the scripture does not speak, your faith is erroneous.

The word of God and your faith must run parallel; all that is written you must believe, and you must believe nothing but what is written.

Every divine truth is one of God's eternal thoughts; it is heaven-born, and bears the image of the Most High.

The tendency of the Gospel is, to destroy Satan's kingdom.

Search the scriptures, that ye may find Christ; for Christ is the treasure that is hid in the field of the scripture.

The word of God is a light to guide you, a counsellor to counsel you, a comforter to comfort you, and a physician to cure you;—it is a mine to enrich you, a robe to clothe you, and a crown to crown you;—it is bread to strengthen you, and wine to cheer you, a honeycomb to feast you, music to delight you, and a paradise to entertain you;—in a word, it is the spiritual food of our spiritual lives.

We must sail through the sea of life by the compass of the scriptures, if ever we hope to arrive at the haven of happiness.

The holy scripture should be your delight,
Your study every morn, and noon, and night;
True pleasure 'twill convey unto the mind,
And give a foretaste of the joys refin'd;
It will procure you lasting inward peace,
And rest and joy when life and time doth cease.

ON THE PROMISES.

THE promises of the Gospel are the Christian's bills of exchange, upon the credit of which he lays down his cares, and receives *them* as provision for every time of need.

God's promises are the Christian's pleas in prayer, the guide of his desires, and the ground of his faith.

The promises of God are the best supports to keep us from sinking, when we come into the waters of affliction.

The promises are like manna, that suit themselves to every Christian's palate.

The scripture-promises are breasts of consolation to the sin-sick soul, or a cordial of comfort to every believer.

We need not shiver with cold, when there is such a reviving quickening heat in the promises.

God's promises are his vial of cordials to keep the soul from fainting.

The promises of the Gospel are the Christian's comfort, and the foundation of all his hopes.

There are no comforts like scripture-comforts.
The Gospel-promises are the Christian's support
and consolation in a dying hour.

Without a promise, Lord,
Our souls would faint and die :
O may we prize thy sacred word,
Where all our comforts lie !

May we adore thy name,
And magnify thy grace,
For that rich book which does contain
Those precious promises !

ON THE SABBATH.

THE sabbath is appointed to be a day of rest, and no more wordly business than is absolutely necessary is to be done on this day.

It hath a reference to the work of creation, and commemorates the resurrection of Jesus Christ, leading us to the joyous and thankful consideration of the inestimable benefits that devolve to us in and through him.

The frequent return of this blessed day, is like a kind monitor from heaven, seasonably diverting us from too intense an application to things of time and sense, and helps us to fix our minds upon higher and better things.

They that would have comfort in the day of the Lord, must make conscience of the Lord's day ; and by practising one sermon, we prepare ourselves the better to hear another.

The contempt of the sabbath (like a breach in the bank of a river) opens the way for a long train of evils to follow.

There is a particular memorandum put upon this day, *Remember it* ; that is, remember it, so as to perform the duties of it.

Remember it before it comes, and keep it holy when it does come.

The business of the sabbath, is to prepare for heaven.

The sabbath is the Lord's day : it was not only instituted by him, but consecrated to him ; it is sacrilege to alienate it, but our duty to sanctify it.

God at first blessed and sanctified the sabbath-day, therefore let none dare to profane and dishonour it.

Sabbath profaners are Gospel contemners.

Those that keep not the sabbath holy,
Can have no hopes of heavenly glory.

We must keep the sabbath holy, if we hope to be happy ; for Satan and sabbath-breakers must for ever dwell together.

A profanation of the sabbath-day is contemning God, and despising the blessed Jesus.

When no conscience is made of keeping the sabbath-day holy, little conscience will be made of performing any moral duty.

If you keep not the sabbath-day holy, you are not God's servants, but the Devil's drudges.

Lose not opportunities to make you better ; for the Devil is seeking all opportunities to make you worse.

The sabbath-day is the saint's market-day, but the sinner's holiday.

Do sabbath-day duties, if you hope for week-day mercies.

Prize the sabbath, it is your seed-time ; and do nothing but sabbath-work on sabbath-days.

If we sanctify God's day, it is a sign between him and us, that he has sanctified our hearts.

He that does truly fear the Lord,
This sacred day will prize ;
With pleasure will attend the Word,
That he may grow more wise.

This holy and divine employ
Will fit our souls for bliss,
In those eternal realms of joy,
Where our dear Saviour is.

But he that doth this day profane,
And will not God obey,
Will find his hopes of mercy vain
At the great judgment-day.

ON CONTENT.

CONTENT is a cordial that yields comfort in every condition ; for content and comfort always go together.

The desires of the wise man are easily satisfied ; for he draws upon content for the deficiencies of fortune.

If any man finds the want of comfort, content will make them comfortable wants.

Content is the poor man's riches, when possession is the rich man's torment.

Content is oftener found in a cottage than in a court ; for content and grandeur are seldom companions.

Content is not procured with riches, but by mastering our desires.

He that is not content with poverty, would not

be so neither in plenty ; for the fault is not in the thing, but in the mind.

Content grows not in nature's garden ; and those that seek real happiness beneath the moon, will never find it.

Let content bear you company, and your condition will yield you comfort ; for without content there can be no degree of happiness, let your condition be what it will.

Content's enough ; contentment is a store,
With it the poor are rich, the rich without it poor.

Where'er Content resides below,
She gives such things, we truly know,
Kingdoms and worlds cannot bestow.

}

She makes the poor man pleas'd, the rich man quiet,
And each with thankfulness eats his own diet.

————— Such comfort does this virtue bring,
That makes 'tween rich and poor no envying ;
Unites all hearts, and each is glad to see
(Without a grudge) his friend's prosperity.

O may this celestial guest
Always harbour in our breast !
Then shall we have peace and rest,
And at the last be ever blest.



ON COVETOUSNESS.

COVETOUSNESS is never content with any acquirement, never happy in any circumstances.

Covetous men are like the salt sea ; though they drink many rivers, yet they are still unsatisfied.

Covetousness grasps at every thing, but is content with nothing.

The miser's thirst for gold is never quenched, his throat is never satisfied, till death shuts up the gulf.

A covetous man is a stranger to content, and an enemy to himself.

Insatiable avarice ! What hazards will not men run ; what crimes will not they commit for gold ? and when once avarice takes the field, honesty, humanity, charity, and every other virtue, are to-
tally put to the rout.

The covetous are deaf to the voice of conscience and the dictates of reason ; they are blind to every thing, except their own selfish ends ; no misery, no agonising pain, no object of distress, can move them ; no piteous cries can pierce their adder's ears ; no lamentation can reach their adamantine hearts.

The covetous rich man sleeps not so soundly as the poor labourer ; for his fears are more and his wants are greater.—The poor man has enough to fill his belly, and the other has not enough to fill his eye.

He wanders while he stays at home, and seeks for bread while his barns and tables are filled with it.

He is terrified with the thoughts of poverty in the midst of his riches ; and when he hath bread, saith, where is it ?——He is so troubled with suspected evils, that he cannot take comfort in his possessed goods.

He always dreams of dearths, and suspects the earth will be barren. With these, and such like fears, he pines, yea martyrs himself, and is not at all enriched with all his riches ; he hath sufficient to maintain twenty, yet is told by his unbelief, that he hath not sufficient for one.—Thus, while his

fulness continues, he lives, as if he were indeed as empty of wealth as he is of goodness; always spending himself with fears that all will be suddenly spent, and saying in his heart,

“ This course or trade will not hold out,

“ I ne’er shall bring the year about.”

Hence his cares are endless, and he grudges himself ordinary comforts; his worldly sorrow consumes him, and he is willing to die, only to save charges.—Thus the covetous man lives without comfort, and dies without hope.

It is an affliction to be poor for want of riches, but it is a curse to be poor in the possession of riches.

Enjoy, O man, whatever Heaven bestows,
And with a thankful and a grateful eye
Look up to God, from whom each comfort flows,
And let not sordid wealth your peace destroy :
For even coffers full, are empty sounds
To greedy avarice, which knows no bounds.



ON CONSCIENCE.

CONSCIENCE is the vicegerent of heaven in our souls.

Conscience is God's preacher in our bosoms; and he that will not regard the preacher in his bosom, will never regard the preacher in the pulpit.

Conscience is a domestic magistrate, that will tell what you do at home.

Conscience is a deputy to God, as Moses was

to Pharaoh, to declare God's will, and bring plagues and terrors if not obeyed.—Conscience will accuse us, or excuse us, according as we perform good or evil.

Conscience is a private judgment-day before the public day of judgment; and those that are condemned in the court of conscience, will never stand upright in the court of heaven.

Conscience is God's officer, that pursues a wicked man with a hue and cry of inward checks.

Conscience admonishes as a friend, before punishing as a judge.

Conscience is a preacher, yea such a powerful preacher, as to make the stoutest and stubbornest heart under heaven to quake now and then: Felix trembled, and great Belshazar's joints were loosed, and his knees smote one against another, at the voice of conscience.

A guilty conscience needs no accuser; for it passes sentence upon itself, and is its own tormentor.

Wicked men love not conscience, and even will not endure to have it mentioned. When St. Paul said, "Men and brethren, I have lived in all good conscience before God until this day," Ananias the high priest said, "Smite him on the mouth."—They neither love to be curbed by conscience, nor informed by him, and dread nothing more than that conscience should inform them of the state they are in; although it is much better to listen to the warnings of conscience in time, than to feel the gnawings of a guilty conscience through eternity.

A guilty conscience is the worm that never dies, and the fire that is never quenched.

When conscience accuses us, nothing can comfort us.

You may as well try to quench out the sun, as to stifle a guilty conscience.

When the conscience is unquiet, the man is nothing but martyrdom ; for to be always uneasy, is to be always a-dying.

Conscience (if not feared) will ring the sinner a mournful peal on the borders of eternity.

One drop of an evil conscience swallows up a sea of worldly joy.

Stifle not a warning conscience, lest it prove a gnawing conscience, and a tormenting conscience.

A guilty conscience is the greatest misery that can be ; it is like a dismal ghost to terrify the soul, or like a burning furnace in the bosom.

A wounded conscience is painful, but a hardened conscience is dreadful.

The testimony of a good conscience is better than the applause of the world. This will make us happy in all our distresses ; when crosses befall us, and sickness paineth us, and death attacketh us, yet we are happy.

Religion and good conscience beget heaven in a man's bosom.

A good conscience gives peace and joy within, when a thousand false witnesses accuse ;—it is a source of joy fitted to all seasons of life, to all situations and circumstances, in which we may be found ;—it takes of the keen edge of censure, and doubles the satisfaction of applause ;—it gives an additional relish to the grateful scenes of life, and ministers support under the heaviest strokes of adversity ;—at home or abroad, in company or in

solitude, it is the never-failing refreshment of the heart.

Peace with man is a good thing to be desired ; but peace with God and conscience is much more so.

A good conscience is a heaven upon earth ; if you have it, no misery can make you miserable ; and if you have it not, no happiness can make you happy : it is Abraham's bosom to the soul ; and who is there that would not gladly lie therein ?

A good conscience maketh a man taste sweetness in all outward things.—Brown bread and a good conscience are better than all the costly fare of the wealthy without it.

A good conscience is God's echo of peace to the soul, and is in life, death and judgment, an unspeakable comfort.

A good conscience will comfort us in all troubles, and support us in all dangers.—It will be a spring of comfort within us, when all comforts forsake us ;—it will prop us up in all miseries, and help us to look death in the face, and say, " O Death, where is thy sting ? Thanks be to God, who giveth us victory through our Lord Jesus Christ."

No fears can ever dismay, if conscience don't accuse.

Nothing can afford a man matter for joy and sadness, so much as his own conscience. If that accuse, the world itself cannot make him happy ; but if it condemns not, though he be a Lazarus, all is harmony and peace within.

Care not what the world says of you, if your own conscience does not accuse you.

A conscience clean brings paradise below,
But if it's stained with sin, all's misery and wo.

He that values himself upon conscience, not opinion, never heeds reproaches.—A virtuous and well-disposed person is like to good metal; the more he is fired, the more he is refined.

A large conscience all the lifetime, will prove an heavy conscience on the death-bed.

The sting of conscience will sting to all eternity.

A guilty conscience is a dreadful punishment; but he that is of an upright mind, has peace within his soul.

The good man can sleep with a stone for his pillow, while he with a guilty conscience cannot rest on a bed of down.

There is nothing harder in the world, than to calm and quiet a disturbed conscience.—To comfort a troubled conscience, is almost as impossible as to raise the dead.

Conscience is a verier devil than the Devil himself, and able more to torment and lash the creature.

It is better to lose all, yea life itself, than the peace of conscience.—Daniel preferred the den of lions to losing this peace; and the three children chose rather to burn in the furnace, than bow to the image.

A good conscience will make a man happy, though the world was shattered in millions of atoms.

There is a day coming, when a good conscience will be better than a good purse.

A good conscience is good at all times, but in times of trouble it is the best cordial.

Do not dally with conscience, trifle with conscience, or stop your ears against conscience; for

he that in youth will not give conscience audience, shall at last be forced to hear such a lecture from conscience, as shall make his short remains of life, or the close of it, a very hell.

A sleepy conscience is like a sleepy lion ; when he wakes, he roars and tears.

Conscience is both a comforter and tormentor. He is such a faithful deputy to the King of heaven, that no bribe is sufficient to tempt him from his duty.

If just and true, there's peace within ;
If vile and base, you feel his sting.

Endeavour to keep a good conscience, that your days may be happy, and your end glorious.

Let not your heart be stain'd with sin,
But ever strive to keep it clean.
Do as you would be done unto,
And love the Lord, who loved you.
Believe in that exalted name,
Jesus, who died for sinful men ;
Then shall you be at peace within,
And find that conscience will not sting.

ON SINCERITY.

SINCERITY is the Gospel perfection ; without it, the best performances are hypocrisy ; and with it, our imperfect duties are an acceptable service.

Sincerity is not a lazy wishing for holiness, but it sets a man a labouring for it.

Sincerity is the true philosopher's stone ; it turns

all into gold, and makes weak performances acceptable through Jesus Christ.

A sincere heart is God's current coin, and he will give it grains of allowance.

Sincerity denominates a man a saint under all his failings; it is the only soil where graces take root, and grow prosperously.

Sincerity pleaseth God, though in the midst of much infirmity.

Sincerity is the very life and soul of religion, and, without it, all profession is nothing worth.

Integrity maintained in the soul, will be a feast of fat things in the worst of days.

Sincerity is the parent of truth; she fears no enemies, for virtue is her stedfast friend; she abhors a lie, and is no flatterer; an open heart is her device, and honour is her ultimate end.

Sincerity is a glittering jewel in the crown of a Christian; and is such a comely ornament in a Christian's garb, that to be without it is the greatest disgrace.

Without sincerity we shall be hated of God, and despised of men.

Let sincerity accompany your actions, if you hope for a blessing on your undertakings.

Sincerity and love,
Is what the Lord above,
At the great judgment-day, will highly then approve;
As we his image bear,
And of his favours share,
And not to be sincere, is base ingratitude.

O may each heart and mind
Sincerely be inclin'd
To act the upright and the honest part;
Let all deceit and fraud,
Which doth dishonour God,
Be ever banish'd from the human heart.

Without we be sincere,
And God both love and fear,
We at the last shall feel the great Jehovah's rod ;
But if we serve the Lord,
And do believe his word,
We then at death shall meet an ever-smiling God.

ON HYPOCRISY.

AN hypocrite is the Devil's servant in God's livery, and out of favour both in heaven and on earth : for man seeth his living, and therefore hateth him ; and God sees his heart, and will not own him.

He that mocks God, is ruining his own soul.

A feigned obedience in life, will bring but a feigned comfort in death.

The hypocrite has the lamp of profession in his life, but is destitute of the oil of grace in the heart. His shew of religion is abominable in the eyes of God, and all his profession will prove only as a candle to light him to hell.

A hypocrite is burning hot in public, lukewarm in his family, and cold in his closet.

None can steal to heaven in a disguise ; God will know him well that enters there.—There is a sure guard, and without the ticket of sincerity, none will be admitted. This is Christ's sheep mark, and without it there is no admission into the kingdom of heaven.

God sees the inmost mind : there's no disguise
Can screen or hide from God's all-piercing eyes.
'The painted hypocrite is known full well,
And in the blissful mansions must not dwell.

ON LOVE.

LOVE arises from the relation between two objects, one of which contributes to the other's happiness.

Love is the strongest hold-fast in the world ; it is stronger than death.

If men did but love the truth, they would hold it fast ; for what they love they are loth to part with.

Love all men ; love their persons, not their sins.

If we be destitute of love to men, the love of God is not in us.

Love is a vice in vicious hearts, but an excellent and amiable virtue in holy souls.

It is not knowledge, but love, that distinguishes saints from devils.

Love puts the fairest interpretation it can upon foul actions ; while hatred and malice put the worst construction on the best designs.

Love is such a virtue, that it ought to be cherished by every Christian. In a word, it is the fulfilling of the law.

Love Jesus and your fellow men,	
If you in glory hope to reign ;	
For know, he will for e'er exclude	}
All from the blissful courts above,	
That without bowels are of mercy and of love.	

ON DIVINE LOVE.

WHERE divine love beautifies the soul, good works adorn the life.

This love makes heaven to be heaven, and brings down heaven upon earth.

The more of heaven Christians have in their tempers, the brighter is their evidence for that blessed state.

True love to God doth not only preserve every heavenly motion of the soul, but raiseth the soul to the highest perfection: the more I love, the more I shall be beloved, and the fuller participation shall I have of him who is altogether lovely.

To love the chiefest good is the greatest happiness; where then should we place our love but upon Christ, who is the chiefest among ten thousand, and altogether lovely?

The purest and fullest love will wear the brightest crown of glory.

Encrease, O Lord, this love and grace in me,
That I more of thy excellence may see.
May love divine so captivate my heart,
That I henceforth may not from thee depart;
But grow in grace, and rip'ning for that rest,
Where all that love the Lord shall be for ever blest.

ON CHARITY.

CHARITY is one of the noblest Christian graces, for it said to cover a multitude of sins.

To give to the poor, and relieve the necessitous, is the most glorious act a man is capable of; it is in some measure doing the business of God and providence; and it is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.

That which is given with pride and ostentation, is rather an ambition than a bounty.

Let a benefit be ever so considerable, the manner of conferring it is the noblest part.—It was well said of him that called a good office that was done harshly, a stony piece of bread ; it is necessary for him that is hungry to receive it, but it almost chokes him in the going down.

He that does good for good's sake, seeks neither praise nor reward, though sure of both at last.

Charity takes the persons of men under its wing ; but is not of the right stamp when engaged in giving protection to their sins.

Charity has strong shoulders, to bear wrongs and injuries with patience.

A charitable man is very willing to believe that things are meant as they are spoken, and intended as they are done.

Charity puts the best construction on things and persons, excuses weaknesses, extenuates miscarriages, makes the best of every thing, forgives every body and serves all.

Charity is an everlasting quality ; for at death, when other graces fail, this shall be in perfection. Repentance ceases in heaven, faith is swallowed up in vision, and hope in fruition ; but love is there in its exaltation.

Charity is such an heavenly ornament, that without it we must never be fellow-citizens with the saints.

If Charity is dead,
Religion is but vain ;
'The greatest gifts, but without this,
Are all an empty name.

And if we love not Christ,
The Saviour of men,
Our works of mercy wo'nt avail,
When Jesus comes again.

A mite giv'n in his name,
 Will not lose its reward ;
 But thousands the proud hand bestows,
 He will not once regard.

Therefore whate'er is done,
 Or kindness we bestow,
 Through love to God and Christ his Son,
 Our bounty all must flow.

ON ZEAL.

ZEAL in a good cause is praise-worthy ; but when it is unwarranted by scripture, it is blame-worthy.

The love of virtue is doubtless very laudable, but zeal in a bad cause deserves reproach.

Zeal without discretion is nothing but frantic fury.

When zeal and wisdom truly join,
 It then does most conspicuous shine,
 And proves its fountain is divine.

}

A Christian's zeal should be like the winter fire, that burns the hottest when the air is coolest ; or, like the lily that looks beautiful, though among thorns ; so should a good man, though among sinners.

Let your zeal be, to maintain the cause of Christ, and the glory of God, and then it will be commendable.

When zeal with grace is tempered well,
 It amiable appears ;
 But when its ever found alone,
 An uncouth face it wears.

Seek then that grace that will adorn,
And make your virtue shine;
And let your conduct shew your zeal
Springs from a source divine.

ON LEARNING.

LEARNING increases the folly of fools, but promotes the virtue of the good.

Human learning, moon like, hath its blemishes, its changes, and shines but with a borrowed light.

That learning is best, that unlearns men evil.

He that has not heart knowledge, as well as brain-knowledge, is going to hell with a candle in his hand.

The height of philosophy is, to know thyself; and the end of this knowledge is, to know God.

The end of learning is to know God, and out of that knowledge to love and serve him.

Strive heavenly knowledge to attain,
As earthly wisdom is but vain,
That you may learn the way to bliss,
And rest at last where Jesus is.

ON DEJECTION AND DOUBTING.

THE divine image is drawn on many happy souls, which have no clear discernment of it.—

Many who were depressed and harassed, in this benighted world, with gloomy doubts concerning their spiritual state, are now singing on Mount Zion the triumphant song of Moses and the

Lamb; while many a proud boaster and self-righteous person is in that outer darkness, where there is weeping and gnashing of teeth.

Think not you have no grace, because you have not the comfort you would have.—Those are spiritually enlightened who see their own deformity, as well as those who see Christ's beauty. The child that cries is as sure alive, as the child that laughs.

Shall a child deny his being, because it is not a man? The great *oak* was once a little plant, nay a small acorn.

Justification is an ever-running fountain, and therefore we cannot look to have all the water at once.

Complaints of spiritual burdens are the language of the new nature, as well as praises for spiritual blessings.

The discovery of inward corruptions is a good sign of saving illuminations. The complaints of sin are not the burdens of a carnal person.

Though your grace be weak, your God is strong; and though the stream may sometimes seem to fail, yet is fed by an overflowing fountain.

A man may be in a state of salvation, when he doth not feel the joys of salvation.

There is a night, as well as a day in the heart of a gracious soul.

While our graces are imperfect, our comforts will be so too.

Tears will never be wiped from our eyes, till sin be taken out of our hearts.

Though a good man doth not see enough to make him rejoice in God, yet he sees enough to make him trust in God.

God reserves perfect comfort to be the reward of perfect holiness.

The melancholy soul fights with shadows, and beats itself with its own weapons.

Those who are troubled most for sin, shall be troubled least with sin.

Those that have mortal war with sin, shall have immortal peace with God.

None should despair, because God can help them; and none should presume, because God can cross them.

What the broken heart seeks, that the merciful heart finds, and that is mercy.

Let neither doubts nor fears dismay,
If you uprightly live;
Jesus your sins will put away,
And pardon he will give.

He has a full atonement made
For every sin-sick soul;
Rejoice, and be no more dismay'd,
'Through *Him* ye are made whole.

ON PASSION AND ANGER.

PASSION is such a disgrace to the human nature, that he that is a slave thereto, may well be supposed to have lost the use of his reason.

If our passions bear sway, our soul is in a dangerous situation.

Our passions must be subject to religion and reason, if we hope to be happy either here or hereafter.

He that is led by his passion, is ruled by the Devil.

It is peace, and not passion, that makes us in some degree like to God ; and therefore giving way to anger, is letting in the Devil.

A hot spirit ungoverned, is productive of many evils.

Passions (saith one,) like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.

We should crush passion in the bud, and resist it at the first rising up, else who knows whither it may carry us ? and not be like the bee, who loseth her life to get revenge.

Anger may rush into a wise man's bosom, but should not rest there ; it only dwells in the bosom of fools.

It is an easy matter to sin in anger, but a rare thing to moderate anger, so as not to sin in anger.

Anger is not only a vice, but a vice point-blank against nature ; it is a desire of paying sorrow for sorrow ; it divides instead of joining, and in some measure frustrates the end of providence in human society.

One man was born to help another ; anger makes us destroy one another : the one unites, the other separates ; the one is beneficial to us, the other mischeivous ; the one succours even strangers, the other destroys even the most intimate friends ; the one ventures all to save another ; the other ruins himself to undo another, and even would set the world in flames to gratify his passion.

Anger discovers a mean and narrow spirit ; for as thunder, hail, and tempest neither trouble nor hurt celestial bodies, no more doth anger great minds.

The more you are indifferent to persons and things, the less passion and anger will prevail.

The more you cherish a heavenly disposition, the better you will subdue the force of anger.

The higher we soar, the purer the air.

A mind elevated is calm and serene, but a groveling soul has trouble within.

He that can rule and govern his own spirit, is said to be greater than he that takes a city.

Let passion die, and anger cease,
And strive for harmony and peace;
For if it's once allowed to reign,
It blood and slaughter breathes again.

O strive then more and more t' assuage
That turbulent, that hellish rage,
Of passion unrestrained.—Oh ! it controul,
If you regard the welfare of your soul ;
Bear with affronts, and injuries put by,
Let nothing here below your peace destroy ;
Forgive, as e'er you hope to be forgiven,
And look to Jesus for your sins remission.
If men speak ill, and the world hates you too,
It hated him before it hated you ;
He long ago the thorny road has trod,
And mind it not, so it but leads to God.

ON THE SOUL AND BODY.

THE soul of man is of an immortal duration, but the body is a perishing substance.

The body is the case wherein the soul is put, like a sword in the scabbard : it is the sword you should value, not the scabbard.

The body is the receptacle or living coffin of the soul.

The sinful pleasures of the body are the poisons of the soul.

Where there is great care for the body, there is often but little for the soul.

If you love your souls, love not your sins ; for sin is the destruction both of body and soul.

It matters not what becomes of your body, so your soul is but conducted to the paradise of God ; therefore seek not so much the adorning of the body, as the salvation of the soul.

Let the body wait on the soul, and not the soul on the body ; for the fleshly tabernacle must fall into nothing, but the immortal part endure for ever.

Be wise, O man, and mind thy better part,
Live unto God, and give him all thy heart ;
He claims thee as his own by his creation,
And Jesus claims thee too by his redemption :
Let soul and body then devoted be,
To serve that God, who's done such things for thee.

ON ENVY.

ENVY is the spawn of the Devil ; for it proceeds from hatred, and not from love.

Malice and envy are the sins of the Devil.

Envy no man, but love all men.

Envy not the good success of thy neighbours, lest thou shouldest be thought worthy of reproof : The immortal spirits harbour no envious thought one of another ; for were there the least discord, heaven itself could not subsist.

Where envy dwells, the love of God never comes.

The envious man feeds on others evils, and hath no disease but his neighbour's welfare.

He cannot be happy with company.

He is an enemy to God's favours, if they fall beside himself.

He is the best nurse of ill fame ; a thorn hedge covered with nettles ; a peevish interpreter of good things ; and no other than a lean and pale carcass quickened by a fiend.

Since envy is so near a-kin
To Satan, that's made up of sin ;
My friends, I wish you would delight
In virtues that are opposite,
And cherish love, for that, you know,
Is the fulfilling of the law.

When this has once but taken root,
It quickly brings forth heav'nly fruit ;
It makes a man with virtue shine,
And shews a temper most divine.

No envy lurks within his soul,
When love does all her pow'rs controul :
Great must the comfort be within,
When grace subdues the tyrant sin.

ON EVIL COMPANY.

IF your companions be evil, they are guides to the Devil ; for such as your present choice is, such will your eternal-condition be.

If you love your souls, love good company ; for evil company has a tendency to make you as bad as your companions.

Evil company is truly pestilential.

Ill qualities are catching, as well as disease ; and

the mind is as much, if not more, liable to infection than the body.

The disease of sin is very catching: Lot was a miracle; he kept fresh in Sodom's salt water.

Wicked men strive to make others as bad as themselves.

If you regard your present reputation, keep company with men of good conversation.

Better no company than bad company.

Evil company is the Devil's draw-net, by which he draws millions to hell.

Too many plays have a tendency to debauch the mind, and then the consequences are fatal.

Keep from bad company, lest you join in their sins, and partake of their sufferings.

If you desire to be found in the company of those that are with the Lamb upon Mount Zion, you must be found amongst those that follow the Lamb now: Death will not do so absurd a thing, as to send you among saints, if he finds you among sinners.

Those that slight the company of the righteous here, may never expect to dwell with them in heaven hereafter.

A man is known by the company he keeps.

The road to hell is full of travellers; and the Devil is never better pleased, than when he sees you join the company that is going thither.

It is no more safe to follow a multitude to do evil, than it will be sweeter to be in hell with a great company.

It is better going to heaven alone, than to hell with company.

If you love your souls, and your eternal welfare, be extremely careful what company you keep; for company has such a powerful and prevailing influ-

ence over the minds of men, that you will, in some degree, be like your associates.—They will, if good, ripen you for glory ; if evil, hasten your destruction.

O shun, for ever shun, that company,
That prides itself in sin and vanity,
That takes the holy name of God in vain,
His sabbaths, too, dares openly profane ;
For such, ere long, will feel the wrath of heaven,
Who die impenitent and unforgiven.

Choose then the men that act a wiser part,
That love their God, and give him all their heart,
That trust in Jesus, who bled on the tree,
To expiate their sin, and set 'em free
From sin and death ; and through his precious blood
Are so brought nigh and reconciled to God.
These are the men that tread the path to glory ;
Associate with them, and you'll see heaven before ye.

ON SATAN.

SATAN is an enemy of souls, a hater both of God and man.

He is a promoter of evil, and an opposer of good.

He will do all he can, but he cannot do all he would.

He may tempt us, but he cannot compel us.

He can sow the seeds of sin, water its roots, and nourish its branches ; but he cannot make it bring forth fruit.

Though he cannot force, he often prevails, and by his sophistry draws many into sin ; but I lament their short-sightedness, that they see not the depth of his argument.

Listen not to the Devil, but hearken to your God :—one seeks your ruin, the other your happiness ;—one would plunge you in the depths of misery, but the other exalt you to the height of glory.

The Devil is the soul's greatest enemy, but Christ is the soul's greatest friend.

————— And thanks to the Most High,
That Christ can do more to save than the Devil to destroy.

The Devil promises happiness, but pays with misery.

Whatever Satan's promises are, hell will be his wages ; and all have been deceived by him that take his word.

Satan is a subtle enemy : he does not awake sinners, and then wound them ; he is not seen till felt, nor discovered till he has fastened his stings in their souls.

He spreads his snares in the dark ; and when their spiritual senses are locked up in a midnight sleep, he destroys them.

Resist every temptation ; for Satan seeks not to make you happy, but as miserable as himself.

He that suffers himself to be drawn aside by the allurements of the Devil, is running headlong to his own destruction.

Satan by his enticing temptations is only seeking to draw you into hell ; and if once in, you can never get out.

Be not overcome with evil,
But strive to overcome the Devil.

As Satan puts forth all his subtlety in tempting,
so he puts out all his cruelty in tormenting.

Keep out of Satan's way, if you would not have him lay his paw on you.

If you would not be found in the Devil's power, do not be found in the Devil's pound.

He is striving to deceive in a thousand ways ; at church too he is not idle ; he or his instruments are always lugging to pull you from the word, or the word from you.

He is never more busy than at holy duties, and about holy persons ; as for others, he doth not trouble himself about them ; for if he does but whistle, they follow him.

If any thing can make the Devil merry, it is this, to give a godly man the foil.

The Devil is never so merry, as when he sets us on fire with passion ; such a fire makes the Devil a bonfire.

If we grieve God, we gratify the Devil.

As the Devil seeks the ruin of our souls, we should strive to guard against all his temptations.

The Devil supplants us in the first Adam, but God transplants us in the second.

When Satan would have us sin against God, do it presently, saith he ; but when we are called to give ourselves to God, then to-morrow will serve the turn.

Satan would be doing at the least thing, rather than not to do us mischief.—If he cannot destroy our souls, he would be at the very hair of our heads.

Though he may throw his darts, if we keep but a good conscience, he can never wound our souls.

Though there are a thousand devils, yet as those devils are in one chain, and the end of that chain in the hand of God, we need not fear what they

can do unto us ; for greater is he that is for us, than all those legions that are against us.

Though he is a powerful adversary, he can never wrest a soul out of the hands of God.

Trust not to your own strength, but rely upon the grace of God, and you shall baffle all the designs of Satan.

What stratagems, O Satan, dost thou use
To ruin and destroy the soul of man,
And that for ever.—Thy pow'rs are summoned all
To work his ruin,—to sink his precious and immortal soul
Into th' eternal black abyss of wo.

But, thanks to Heaven, we have a God above,
That can restrain thy pow'r, and will assist
Each humble and repentant supplicant,
With grace and strength to baffle thy designs.
If we but trust this grace, we certainly
Shall conquer here ; and when we come to die,
Triumph in the eternal world of joy.

}

ON SENSUAL GRATIFICATIONS.

SENSUAL pleasure goes out like a candle, and leaves a stink behind.

Luxury is the spawn of lust.

Sweet lust is like the bee, with honey in the mouth, but a sting in the tail.

He that spares his lust, stabs his soul.

Sensual delights are the grand enemies of the soul ; for they hurry it to destruction, instead of ripening it for glory.

He that is taking great pains, and sparing no cost, to please his appetite, is gratifying the Devil.

The luxurious man is the Devil's companion.

In your eating and drinking, be not void of thinking, lest you swallow the bait of Satan, and thereby be hurled headlong down to hell.

He that is given to please his senses, and delighteth in the excess of eating, may be called an animal, for he is unworthy of the name of a man; for wherein can a man more resemble a brute, and degenerate from his angelical being, than to serve his belly and his senses?

He that lives in the gratification of his lust, and knowingly breaks the laws of God and man, is riding post to hell.

Sinful gratifications are of all things most blameworthy; for they destroy the happiness of the immortal soul, for the pleasures of a transient duration.

He that lives to his own lust, shall not partake of God's glory.

Those that live in carnal rest here, shall not have everlasting rest hereafter.

In vain do we hope to share in the blessedness above, if we strive to enjoy all the sensual gratifications below: there must be a meetness for heaven before there can be a fitness for it.

Be wise, O man, and tread the road to glory,
And sacrifice thy soul not unto sin.
Remember, time does no proportion bear
To an eternity; and he that serves his lusts, and not his God,
Will be more wretched than the beasts that perish.
They at their death for ever cease to live,
But men at death for ever cease to die:
They must exist in happiness or pain,
As long as long eternity endures.

Preposterous folly this, and height of madness,
To gratify the sense to lose the soul:
Its worth is infinite; and if enslav'd to sin,
Ten thousand worlds cannot procure its ransom;
And if once lost, it must be lost for ever.

What must be done to save thy precious soul,
That it may ever rest where Jesus reigns?
Walk but in virtue's paths, believe in him,
Who hung upon the tree, and died for thee;
His blood, his precious and atoning blood
Will expiate thy sin, will make thee clean,
And fit thee for the New Jerusalem.

ON HOLINESS AND VIRTUE.

THE first step towards virtue, is to abstain from vice.

Virtue is the only way that leads to happiness : it opens the gate of heaven.

Virtue needs no outward pomp ; her very countenance is full of majesty, that the proudest pay her respect, and the profanest are awed by her presence.

Virtue has flourished above 4000 years, and is not grown old ; her beauty remains even to this day, and she will be admired as long as time endures ; eternity itself will only perfect the same.

She is empress of the universe, and would have altars in every part, if men were not dupes to their passions ; for the enjoyment of her is the perfection of happiness.

Virtue commands good men's respect, and all men's honour, and banishes every kind of deformity from the persons in whom it resides.

Holiness and virtue make the poor rich, and the rich honourable.

He who adds faith to virtue, is building his house upon a rock.

Virtue is the beauty, vice the deformity of the soul.

Virtue is made for difficulties, and grows stronger and brighter by trials.

A man who is truly virtuous, can never be really wretched ; he finds in himself those rich resources, which even princes are unable to bestow.

Every virtue gives a man a degree of felicity : poverty, a good report ; justice, estimation ; prudence, respect ; courtesy and liberality, affection ; temperance, health ; and fortitude, a mind not to be moved by adversity.

Every good action is the seed of joy, and every sinful action the seed of anguish and sorrow.

Virtue produceth its own reward ; but indulgence in vice brings a million of mischiefs.

Two things make a good Christian, good actions and good aims.

A heart full of goodness is worth many heads full of knowledge.

Virtue is the greatest ornament, and good sense the best equipage.

A man is always acting amiss, when he is not virtuous.

While we practise virtue, we belong, as it were, to heaven.

The observance of our duty unites us with good men ; the love of vice throws us into the company of the wicked.

Holiness and virtue clothe those who are possessed of them with a dignity to which every one pays a veneration.

Virtue is the highest exercise and improvement of reason ; it is the health, strength, and beauty of the mind.

Virtue is necessary to the young, to the aged comfortable, to the poor serviceable, to the rich an ornament, to the fortunate an honour, and to the

unfortunate a support; in short, it ennobles the slave, and even exalts nobility itself.

A soul in which virtue resides is the nearest representation of heaven itself: all is serenity, and light, and joy; the troubles of the world cannot interrupt its repose, the cloud of passions cannot diminish its brightness.

Virtue is a blessing which man alone possesses, and no other creature has any title to it but himself.—All is nothing without her, and she alone is all;—she is the soul of the soul, the life of life, and crown of all perfections.

Good and virtuous Christians are courtiers of heaven; they wait upon Christ in his privy chamber.—Honour, riches, &c. may keep them at a distance here, but the palace of the King of glory will be their inheritance for ever.

Virtue makes the Christian shine,
It proves a temper all divine,
And fits him for the joys on high,
Where he shall live eternally.

ON TEMPERANCE.

TEMPERANCE is the mother of health, but excess the ruin of the constitution.

Temperance is a mark of Christianity, for the true Christian is temperate in all things.

The temperate man's pleasures are durable, because they are regular; and his life is calm and serene, because innocent.

If we be not temperate and moderate in the gratification of flesh and sense, we resemble beasts

more than men; for they live according to instinct, but we contrary to our reason and understanding.

Temperance is so absolutely necessary for a Christian, that it is impossible to be happy either here or hereafter without it.

Christ has set us a pattern, and if we tread not in his steps, we shall never partake of his glory.

He that has not his lusts and passions in subjection, is fitter for the company of devils than the presence of God.

Be ye temperate, and mortify the lusts of the flesh, and ye will be heirs to a crown of life.

Let but this virtue reign,
And health it will procure;
Our appetites it will restrain,
'Though masterless before.

It will adorn the man,
And make the Christian shine;
'Twill fit him for the joys above,
Eternal and divine.

ON PLEASURE.

PLEASURE is the death of reason.

Pleasure, as pleasure, is not to be condemned, but only sinful pleasure; such as injures another is unjust, such as hurts ourselves is imprudent.

Pleasure is a boundless ocean, calm and smooth near the shore, but at a distance ever agitated with outrageous storms.—He that keeps within sight of

ardent requests to God, and with zealous affections for men's salvation.

An unholy minister unravels in his actions his most accurate discourses in the pulpit; and his example enervates the efficacy of his sermons:—but the good minister has a living spring of grace in his heart, which diffuses itself in the vein of his conversation, and his life is a silent repetition of his sermons.

When life and doctrine rightly join,
It makes a minister to shine ;
But if he leads a life unholy,
His preaching is the greatest folly.

Ministers should preach home to their people's consciences, as though death and judgment were at their backs.

General preaching is like an arrow shot at rovers, that does not hit the mark. The sermon should be darted into the people's bosoms; for if the conscience is not affected, the sinner cannot be converted, nor the saint comforted, and therefore the sermon is of no use.

Ministers are called nurses; but many prove dry nurses, and suffer the children to starve for want of food.

Many of them heap one steeple upon another, and think that way to scale heaven; but they will hardly ascend with such a load upon their backs.

Ministers have the greatest charge in the world, and many take the least care. They oft take the charge of hundreds that perhaps they never saw, nor never wish to see.—Oh! what folly and wickedness is this, and yet how often it is the case!

That minister whose life is not the model of his

doctrine is a babbler, rather than a preacher ; a quack, rather than a physician of value.

A preacher should not mind tickling the fancy, so much as speaking convincingly to the conscience.

Ministers should have life in their doctrine, and doctrine in their life.

It is dreadful to fall into hell from under the pulpit, but much more so, to fall in from out of the pulpit.

Ministers should consider themselves as standard-bearers in Emmanuel's army, and therefore ought to be zealous in the cause of God.

Their lives must be visible comments on the word they publish, and carry trumpets of sound doctrine in one hand, and lamps of good lives in the other.

A minister whose life contradicts his preaching, is one of the worst men in the world ; and if there be one place hotter than another in the burning lake, that will be his portion.

That minister that is not fervent in prayer, cannot expect to be successful in preaching.

A good minister puts his doctrine into practice, and so preaches, not only by precept, but by example.

He is a dead, and not a living, teacher, who lives not according to his doctrine.

People's eyes must be taught by the minister's holiness of life, as well as their ears by the soundness of his doctrine.

Ministers must practise what they preach, else it is no wonder their preaching is vain.

God sets up his ministers, as lights and candles, in the candlesticks of his church, to awaken men, and to light men into eternal life.

Ministers should preach, not to tickle the ear, but to mend the heart ; not to please, but to profit.

True ministers abase the creature, and exalt the Creator : they seek not the applause of the people, but the salvation of their souls.

Ministers must not fleece, but feed, their flock.

Every faithful minister seeks the comfort and consolation of his people.

It is the desire of every faithful minister to support the weak, resolve the doubting, and succour the tempted.

The preacher's life is the most powerful and lively preaching.

That minister's preaching is vain, whose life puts his doctrine to the blush.

If we would mend the world, we should mend ourselves ; example teaches better than precept.

Ministers should covet, not men's silver, but their souls.

The loose minister winks at others failings, lest his people should say, Physician, heal thyself.

What the minister pursues in his life and in the pulpit, God will give him the application of on his death-bed and through eternity.

Let it be every preacher's only glory,
To make men humble, pious, and more holy.
May they strive to convince mankind of sin,
And shew them what a dangerous state they're in ;
That since the Fall they are so much deprav'd,
That by their works no one can be sav'd ;
That all mankind must now believe in him,
Who came to die a sacrifice for sin ;
And strive to walk with care, in Wisdom's ways,
The short remainder of their fleeting days.

And if a saving change is truly wrought,
And Christ is highly precious in their thought ;

Give praise to God, who sits enthron'd above,
And has by you made known redeeming love
To wretched man, which was before by nature
A most depraved, fallen, sinful creature.

Then will the righteous Lord you much esteem,
As persons worthy to be lov'd by him ;
And when death comes, and time with you shall cease,
You then shall close your eyes in endless peace,
And shine at length where Jesus ever reigns,
To magnify his grace in everlasting strains.

RULES.

IN learning to live, study how to die.

Lose not to-day, by trusting to-morrow.

He that would end his days well, must spend them well.

Bury not yourselves in the cares of the world, lest the cares of the world bury your souls.

Set not your watch by the town-clock, but by the sun-dial of the Gospel ; that is, live not as the world teaches, but as the word of God directs.

Live in time, as becomes one who is soon to live in eternity.

Regard this world with a Christian indifference.
Keep eternity in view.

Look at death through a perspective ; that so he may seem at hand, though he should be far off.

Meditate upon uncertainty.

Defer not to turn to God, till you cannot turn in your bed.

See death before it comes, and you shall not feel it when it comes.

The life of a wise man is a meditation upon death.

Think upon thy endless end, and thou shalt live world without end.

As we may die without warning, we should not trifle in what eternity depends on, lest death's summons should be hasty, and not give us time to set our house in order.

Trust not long life, nor late repentance.

If you would be happy, correct your imagination by reason, reject opinion, and endeavour to live according to scripture.

Take no truths upon trust, but all upon trial : bring them to the balance of the sanctuary, and if they will not hold water there, reject them.

You must have a judicious ear, and a critical palate, that you may know the difference betwixt meat of God's sending, and the Devil's cooking.

Follow no man farther than he follows Christ.

It is better to walk with Christ in white, than walk with the world in scarlet.

It is better to be God's bond-slave than the Devil's free man.

God requires not perfection, but sincerity in heart and life.

Those will find mercy with God, that humble themselves before him.

If you would grow in grace, keep out of the Devil's way.

Transport not yourselves out of God's vineyard, for there is no thriving in the commons of the world.

Let not Satan enter your doors, lest he make himself master of your house.

In all places and company be sure to carry your soul-preservatives with you.

Keep your bodily senses and desires in subjec-

tion ; and let none of your senses take the reins out of your hands.

If any thing under heaven will keep you holy, it is the keeping of your heart.

Holy enmity against sin is the temper of a godly man's heart.

If you would have communion with the Spirit of Christ in his comforting work, take heed that you do not lay up comfort in the creature.

Do not place religion in a few shadows, if the substance is neglected.

We must not only attend to wisdom, but we must keep them in the care of our hearts.

Get an experimental knowledge of gospel-truths.

Till you have done sinning, you must never give over repenting.

He that fears most in living, will faint least in dying.

Walk not as fancy leads, but as wisdom directs ; this will afford peace in life, and happiness in death.

Be not so anxious to dress yourselves with good clothes as with good works.

There is no safety but in the way of duty ; we are sure of God's protection so long as we make conscience of God's precepts.

Constant obedience brings in constant peace and comfort.

We must live so that the God of peace may live with us here, if we hope to live with the God of peace hereafter.

Design nothing as your main end in business, but the honour and glory of God.

Be careful of your own words, if you would grow acquainted with the word of God.

Live not so unfruitfully, as to have your life not worth a prayer, nor your death worth a tear.

Play not the courtier with your soul, who does all things late; rises late, dines late, sups late, and repents late; for late repentance is seldom true.

The end of time affords little time.—Ply time while you have it; and think life to be a market, in which there is neither traffic nor gain to be made after it.

Live but in the fear and love of God, and then you will live for a great and glorious end.

To make death easy, look through death at glory:—it is heaven's ladder, the gate to life above.

Choose God for your portion, and heaven for your home.

Lament lost time, and labour to redeem it.

Always keep heaven in your eye, and take up with nothing short of it; for if heaven is our home, nothing but being there can make us wholly and completely happy.

When you are full, enjoy God in all; and when you are empty, enjoy all in God.

Cast your care upon God, who careth for you.

Look on the bright side of providence as well as the dark side.

Keep up precious thoughts of God under the severest dispensations of God.

That man is happy that makes God his friend:

If you love not God here, never hope to be beloved of him hereafter.

Live spiritually, and you shall live eternally.

God keeps your person, therefore do you strive to keep his precepts.

Gaze not upon a sinful object, lest your heart take fire.

Live not as nature directs, but as grace teaches.

Keep Christ before your eyes, make him your pattern, and you will not, you cannot, do amiss.

Till Christ be yours, and hath brought peace from heaven to your souls, let no peace be there, and keep him out.

Turn out that which keeps out Christ.

Set up Christ in your souls, scatter your idols.

Study the glory and precious love of God in a Redeemer.

Follow the Lamb, though others follow the beast.

Grow downward in humility, and inward in the knowledge of yourselves.

Shut your eyes to the world; let not your desires run out to the world; and live as much as you can upon the world to come.

Live in the discharge of a good conscience, then you will die in peace, while others die in horror.

The way of duty is the way of safety.

Let honesty and integrity be the sole rule of all your actions.

Redeem lost time by improving what remains; and strive to make up in affection what may be wanting in action; and if you cannot *do* much, yet strive to *love* much.

Let God's gifts to us stir up his gifts in us.

If God parted with Christ for you, will you not part with your sins for him?

If you will not part from iniquity for God's sake, you must part from God for iniquity's sake.

land may be safe and happy, but he that ventures further is in danger of being lost.

Pleasures have honey in the mouth, but a sting in the tail, and often perish in the budding.

Look but upon the back of pleasure, and you will see it going away, and leaving a sting behind.

Pleasure and ambition are cruel tyrants ; they leave us not a moment to ourselves ; and when they have filled us with hope, they almost always abandon us to disappointment.

Pleasures are Junos in the pursuit, but clouds in the enjoyment.

Pleasures are the bait of Satan, but the bane of the soul.

The garden of pleasure is beautiful, but it bears aconite intermixed with roses.

Worldly pleasures are like gilded pills, which under their external beauty include bitterness ; or like fresh rivers, that end their course in the sea, losing their sweet relish in an ocean of saltness.

Greediness of pleasure makes men take much pains here, to suffer more hereafter.

Earth is the place where many enjoy and yet lose happiness.

He that follows pleasure instead of business, will in a little time have no business to follow.]

True pleasure consists in serving the true God.

A worldly spirit is the most unready for a dying hour.

Do not ride to hell upon the back of pleasure ; for those that dance with the Devil all day, must sup with him, and not with Christ, at night.

There is no living all their lives long in a Dalilah's lap, and then going to Abraham's bosom when we die.

All carnal delights are wine in the morning, beer at noon, and vinegar at night.

Where pleasure reigns, knowledge, learning, and goodness soon decay.

The indulgence of the passions is the greatest enemy to virtue and happiness: he who has conquered them has gained a great victory.

Wicked men may dance to the timbrel and harp; but suddenly they turn into hell, and their merry dance ends in a miserable downfall.

It is a difficult thing for a man to swim chin-deep in the stream of creature-comforts, and not forsake the fountain of living waters.

Prosperity is a honied poison, sweet, but often fatal.

There are no pleasures so delighting, so satisfying, so ravishing, so engaging, and so abiding, as those that spring from union and communion with God, and that flow from a sense of interest in God, and from an humble and holy walking with God.

There's no true pleasure like to serving God,

Because it leads to his divine abode.

To serve our lusts will sink our souls in wo,

In that eternal world to which we go;

But serving God (through Christ), we shall have peace

And happiness, when time with us shall cease.

ON THE WORLD.

THE world is a map of man.

It is subject to variation and change, and full of deceitful appearances.

It flatters you with happiness; but he that laid the fastest hold upon it (even wise king Solomon) found himself deceived.

The world is like a lottery, in which we must expect to meet with many unlucky chances.

The world is a tempter, to keep man from God ; and the flesh is a tempter, to bring him to the Devil.

The world, for its frailty and inconstancy, is compared to a sea of glass ;—for its frailty, glass ; for its inconstancy, a sea,—a sea swelling with pride, blown with envy, boiling with anger, deep with avarice, and frothy with luxury ; it is a sea tempestuous with controversies, stormy with afflictions, tumultuous with disorders, fraught with vexations and misery, and all things in it sweeter at a distance than in the enjoyment.

Worldly things are transitory, and there is a variety writ upon them ; but there are riches above, which are as durable as the days of heaven, and run parallel with the life of God, or the lines of eternity.

The happiness the world promiseth is mere delusion ; if there is a little honey, there are many stings.

Trust not the world, lest it deceive you ; nor let the loss of its riches grieve you.

The world is deceitful and vain,
And happiness cannot procure ;
Its riches oft prove the soul's bane,
And rob it of joys evermore.

The world is unstable, being round ; the New Jerusalem is firm, being four-square, Rev. xxi. 16.

He that trusts the world for complete happiness, will be greatly disappointed.

He who takes up with this world as his portion, is not convinced there is another.

The world, and all its glittering grandeur,

should be looked upon as things of indifference by a true Christian. It has delusive charms; it flatters with a face of substantial bliss, when in reality it is a fleeting nothing.

All things here are but dung and dross, when compared with the joys and glories of heaven.

Worldly greatness is nothing to eternal felicity.

The world's peace is but the shell of peace: its conscience lowers when its countenance laughs; it may smooth the brow, but it cannot still the breast.

The joy of the world may make you gay; the joy of religion will make you happy.

The joy of the world may suit the notion and temper of a fallen spirit; the joy of religion forms the disposition, and constitutes the happiness of an angel of light.

The joy of the world transports for a moment, and is extinguished for ever; the joy of religion spreads and improves more and more unto a perfect and eternal day.

The joy of the world is a troubled, shallow, noisy brook; the joy of religion is a stream, deep, serene, and clear, delightful to the taste, and sweet to the soul.

The peace of this world is but skin deep; it wets the mirth, but cannot wash the heart, because it is not the fruit of grace.

Many rave at the world, but few leave it.

The men of the world would have their portion here, and heaven into the bargain; but it will not be: they would carry the world upon their backs to heaven; but it is too great a burden to carry up the hill, and too big to enter with at the strait gate.

No man can serve God and the world, but he may serve God with the world.

The more dead we are to the world, the more ready we are to get out of it.

The world that mocks you with vain appearances, will tempt you to mock God with vain performances.

The world is an enemy to God and goodness ; but if we have the testimony of a good conscience, its slanders and reproaches will be below our notice.

Be at peace with God and your own conscience, and then the world will vent its spleen in vain.

It is not what the world thinks of us, should make us either miserable or happy, but what we think of ourselves.

The world is full of questions ; but the best question is, What shall I do to be saved ?

The frowns of the world make us reflect upon ourselves, but its flatteries corrupt and blind us.

The frantic mirth of the profane world leads to damnation, but the solid joys of the righteous are foretastes of salvation.

The world is a stream which carries us away far from God and from ourselves.

Begone, vain world ; to thee I bid adieu,
That I henceforth may nobler things pursue,
May seek for bliss, where bliss alone is found,
Where joy, real joy, for ever does abound ;
May seek for heav'n, where ev'ry joy's complete,
And which will be as vast as my desires are great.

ON LYING.

LYING lips are an abomination to the Lord ; therefore speak well, or say nothing.

Lie not in jest lest you go to hell in earnest.

He that heaps up wealth by falsehood and deceit, is loading himself with treasure that will sink him down to hell.

He that lies to enrich himself, is lying to ruin his soul.

The liar is afraid his falsehood should be detected, and is miserable here as well as hereafter.

Delight in the truth, and not in lies, if you would have present comfort, and future joy.

Oh! be sincere in tongue and heart,
And from the truth do not depart;
For God abhors the lying tongue,
That strives to do his neighbour wrong.
No inward peace can he obtain,
And his religion is but vain,
Without he keeps his tongue in awe,
And doth observe God's righteous law;
He then shall end his days in peace,
And ever live where Jesus is.

ON THE HEART.

THE heart is deceitful above all things; it is a bosom-traitor.

The heart of man is like a mill; if it wants corn, it sets itself on fire: so likewise the heart; if it has no corn to grind for God, that is, if it be not well employed, the Devil will throw his tares into the hopper.

Our hearts are too much like Gideon's fleece; dry amidst the plenteous dew of God's favours.

Where the heart is of a sound constitution with-

in, there the life will be of a sweet complexion without.

The higher the heart is raised above the world, the sweeter joy it hath.

The heart of a virtuous person is a paradise, into which the serpent never enters, but he receives a sudden repulse.

Harbour not evil in your hearts, lest the mischief you design others should fall on your own head.

Look into the heart, and you will find it to be a copy of the roll of eternity, where you may see your very name written in letters of gold or blood.

All true conversion to God begins at the heart ; and if our hearts condemn us not, then have we cause for rejoicing and confidence in God, that he will be gracious and merciful unto us.

If the heart is deceitful and vain,
As daily experience doth shew,
Then guard it from sin, the soul's bane,
Which utterly will it undo.

But if it be kept pure and clean,
Such comfort and joy you'll possess,
Such peace you'll experience within,
As tongue cannot fully express.

And when the last summons arrives,
To call you from this house of clay,
Let your heart be fixed on God,
And he'll be your comfort and stay.

Death will not be any surprise ;
His errand to you will prove kind ;
He'll assist your best part to arise,
And to leave your troubles behind.

He'll be your conductor to bliss,
Which Christ by his death did procure ;
And where your beloved Lord is,
There will you rest for evermore.

ON MINISTERS.

MINISTERS should be God's shepherds.

They should not only preach, but live, for the good of their people.

Let their people read in their conduct the tenor of their preaching, and let not their actions give a lie to their doctrine.

They should let nothing be seen, but what is a glory to their character

A wicked minister destroys more by a wicked life, than he can build up by wholesome instruction.

The preaching of the Gospel's vain,
If sin the preacher's life doth stain.

He leads others to doubt of the truth which he preaches, and thereby opens a door to sin and wickedness.

A minister of the Gospel ought to be one of Christ's making, if he would pass for one of Christ's ministers.

Let a minister be a master of natural and artificial eloquence, let him understand all the secret springs of persuasion, let him be furnished with learning and knowledge ; yet he is not likely to succeed in his divine employment without sanctifying grace. It is that gives him a tender sense of the worth of souls, that warms his heart with

If you sin with the multitude, you must go to hell with the multitude.

If the wicked have your love and affection here, you must have their company in hell and destruction hereafter; wheat must to wheat, and tares to tares; for wheat and tares are not to be found together at the last day.

If you would die the death of the righteous, live their life.

Shun the sinner's path, if you would shun their sufferings.

If sinners entice you, consent not; for if you join in their sin, you must partake in their sufferings.

He that lives to his own lust, shall not partake of God's glory.

He that expects a happy death, must lead a holy life.

He must live godly that would die safely.

A good man lives twice; he lives in the favour of God here, and will live in the presence of God hereafter.

Faith and holiness is the way to glory.

If you believe and don't obey,

You walk not in the gospel-way;

For if faith doth not bring forth fruit,

It springs not from a proper root;

And deem'd it is in scripture dead,

If not with fruits accompanied.

Yet all the works that we can do,

Are tinctur'd so with sin quite through,

'That no reward we e'er can claim,

But must trust to a Saviour's name:

Christ died to put away our sin,

And our salvation came by him.

May we his name with grateful praise adore,

And magnify his love for evermore!

He that would live when he dies, must die while he lives ; that is, die to sin, and live to God.

He that would be ready for a winding-sheet, should undress himself from the world.

He that dies daily, seldom dies dejectedly.

Death never hurts a man, but with his own weapons ; the sting of death is sin.

The world and you must part, or Christ and you must never meet.

Let not the Devil and the world have more service from you, for an ounce of gold, or a sinful gratification, than Christ shall have for the kingdom of heaven.

This world is a field wherein you sow for the other ; what you sow to-day, you will reap to-morrow.—Labour then to sow such good seed to-day, that you may not have the pain to reap none but bad to-morrow.

If you would have happiness when you die, you must espouse holiness while you live.

Without a meetness for heaven, there can be no enjoyment of heaven.

If you be but prepared for glory, it is ready for you.

Love nothing but what God loves, and hate nothing but what he hates.

The way to have your heart's desire is, to make God your heart's delight.

Your greatest ambition should be, to do good ; and then you will be approaching the fountain of all goodness.

Perfection lies beyond the grave ; yet he is the most perfect who approaches the nearest to it.

Prize grace more than gold.

Let us deny ourselves superfluities, that we may supply the poor with necessities.

Sooner neglect your means than your mind, your farm than your soul.

Clothe yourselves with the silk of piety, with the satten of sanctity, and with the purple of modesty ; and you shall have God himself to be your suitor.

There is no way to a holy heart, and a clean life, but only by walking in the ways of God.

The best and surest way to true felicity is, to know yourselves.

The ready way to be found by Christ, is to see ourselves lost without him.

The first step to mercy is, to see our own misery ; and the first step towards heaven, is to see ourselves near hell.

You will not seek the physician of souls, till you see your wounds ; for till you are convinced of sin, you cannot see your need of a Saviour.

Christ is most precious to the sin-sick soul.

Labour to be convinced more and more of your need and want of Christ.

Do not overvalue yourself, but remember from whence you are fallen ; and that, without you have an interest in Christ, there is no future happiness to be expected.

Jesus Christ will be a sure refuge to all those that obey and trust in him.

Happy are they who see themselves complete in Christ, though undone without.

Those that do not learn Christ's precepts, and follow Christ's canons, and obey Christ's commands, are none of Christ's disciples.

Praying, hearing, and acts of communion, are the way to Christ, and the way to heaven.

Our duties begin with coming to Christ, they continue with leaning on him, and are closed with leaving all with him.

We cannot die safely, without we be meet for heaven, nor comfortably without an interest in Christ, and a vital sense of his favour ; for his favour is life, and his displeasure worse than death.

Those that will not lay down their lusts for Christ, will never lay down their lives for Christ.

Shew your love to Christ by your works ; as faith without works is dead, so is love without obedience.

See with what heat men seek the world ; with much more heat seek God and Christ.

If we would find God and Christ, we must seek all the days of our lives.

Do nothing without first calling God and Christ into the action.

Love God and Christ above all ; and then God and Christ will not depart from you.

Let no reproach make you lay aside holiness ; the frowns of the world are nothing to the smiles of heaven.

Let God be your meditation, and you will have the best company when alone.

Make God's will the standard of yours.

In every condition be content.

If your enemy lay your honour low, intreat the Lord to lay your heart as low, and be content.

Count your sins instead of pounds.

Keep your heart at home, and suffer not your ambition to climb up beyond your Maker's pleasure.

Let not the flesh be indulged to the prejudice of the spirit.

Let no unclean thought be harboured in that heart, which the holy Jesus vouchsafes to dwell in.

A Christian lives like himself, when he lives by faith and not by sight.

A good man lays up no treasure but in heaven ; and where his treasure is, there is his heart also.

Begin to live that life which you intend, and hope to live for ever.

In the prime of life prepare for death.

Dedicate not all your time to business ; for that, as well as sloth, will rob you of your time.

Delight in God, and he will delight in you ; but if you forsake him, you will certainly be forsaken by him.

Consider your way, and be wise, that repentance need not enter your doors.

Let the needle of the compass of your soul stand steady to the pole of God's glory, if you would steer your course aright.

Let the love of God abide in your heart, and it will sweeten your meat, and spice your cup.

Fill your heart in the morning with some thoughts of God ; for it is the best breakfast to keep out the wind of temptation ; and so by perfuming your soul in the morning with sweet odours, you will the better keep out ill scents all the day.

Wherever you are, let your soul breathe after God ; for in every place there is a throne of grace.

We must follow God in his own way, if we hope to obtain his blessing.

Those that will not thank God for his mercies on earth, need not think to share his blessings in heaven.

If you would be good betimes, you must remember the eye of God betimes, and hearken to the voice of conscience betimes ; for so long as you turn a deaf ear to conscience, you are a prisoner to Satan, and an enemy to God.

A man cannot look up to heaven with one eye,

and down to the earth with the other; you cannot serve God and Mammon.

A good Christian is high minded; that is, looks not at things temporal, but eternal.

Covet rather to be good than great; it is better to go with Lazarus into Abraham's bosom, than with Dives to hell.

Let religion and reason regulate all your actions.

Seek not to find out another's sins, but search your own heart.

Study your Bibles, and you will find them the best tutors; tutors that will never die. In them learn Christ, and you have the best learning.

Govern your thoughts, words, and actions by the word of God, and not by the will of the flesh, or the course of this world.

As religion may be found in our Bibles, so our Bibles should be found in our hearts and lives.

Take God's statutes as your heritage for ever, and let them be the rejoicing of your heart.

Let God's word endure for ever your guide, and it will endure for ever your comfort.

Keep in the way of your duty, then you will keep yourselves in the love of God.

Eternal life is set before you; not as the heaven to be looked upon, but as a prize to be run for, and sought after.

Live to-day as though you should die to-morrow; and then sudden death will be sudden glory.

Be faithful in serving the Lord, and it matters not who condemns you.

They who live in the Lord, will die in the Lord; therefore be the Lord's in life, if you would be his at death.

Be thankful to Providence for every blessing

you enjoy ; and learn, in whatever state you are, therewith to be content.

Do your duty, and then let the world say what they please ; for he that is justified in his own conscience, has a fountain of happiness within, which the world and the Devil cannot deprive him of.

Rely not on what others say of you, but on the dictates of your own conscience.

Never reflect upon any man's religion, reputation, or infirmity ; for it is not only disobliging, but unbecoming a Christian.

Do not an ill thing either in company or alone ; lest company or conscience bring you to the blush.

Suit your desires to things, and do not expect that things should be suited to your desires.

Be thankful for what you have, and not uneasy for what you want.

Believe nothing but what Christ teaches ; because he hath the making of all the articles of the Christian creed.

Press forward ; for those that go backward go to hell.

Live by faith upon the unseen world.

Learn how to live to God in every condition.

Make it your study and care to do all the good you can in the world.

Maintain such a conscience, that dares not sin to save your life.

Choose the greatest suffering before the least sin.

Be not full of bitterness to any, but full of bowels to all.

Your ears must be like a fan, that fans out the chaff, but retains the sure wheat.

Do not look heaven-ward by your profession, and row hell-ward by your conversation ; for counterfeit piety is double iniquity.

Be as much afraid of a painted holiness, as you would be of going to a painted heaven.

Do not think yourselves good because others think so ; but let the *word* be the touchstone by which you try your heart.

Let the word be the looking-glass by which you judge of the complexion of your soul ; for want of this self-searching, many live known to others, and die unknown to themselves.

Walk by no rule but such as you dare die by.

Be not gospellers in lip, and not in life.

Be always doing or receiving good ; this will make your life comfortable, your death happy, and your account glorious.

Keep from that which would keep you out of heaven.

Make Christ and scripture the only foundation for your soul and faith to build on.

Look upon all things of this world as you will upon them when you come to die.

Never put off your conscience with any plea, or with any argument, that you dare not stand by in the great day of your account.

Love them that love Christ and follow his example, let their profession be what it will.

Be most in the spiritual exercises of religion ; for religion is more in the spirit, than in the letter.

Live in a preparedness for death ; for God doth not always send his herald to you before he sends his serjeant to arrest you.

Live not in that state you are unwilling to die in.

He that is fit to die, is fit to live.

We must not only do the will of God's precepts, but submit to the will of God's providence.

If afflictions are appointed us, let us remember

they destroy not grace, but purge out corruption; they are only as so many pressing irons to better obedience.

Live to God on earth, that you may live with him in heaven.

Live as thou intendest to die, and die as thou intendest to live.

Live in the daily exercise of grace and godliness.

Live not by example, but by rule.

Let go any thing rather than the Gospel.

Let the Bible be much in your hands, and let God see you much in your closets.

Be resolved for God, and be resolved against sin.

Adorn the word in your life and conversation.

Step not over the threshold of sin, lest you fall in the dungeon of hell.

If we would keep from the acts of sin, we must keep from the way of sin.

Be an example of holiness in a dark and wicked world, and let every year of your life brighten your character for heaven.

Be as covetous for grace, as others are for gold; use the means diligently, but trust not to the means.

Continue not one day longer in that condition which you would not die in, and appear at judgment in.

Let not your hearts run after fields and vineyards, houses and orchards; for before your fruit be ripe, your flesh may be rotten; and before the next harvest be ready for the sickle, your soul may be ripe for judgment.

By having our affections set upon things above, we prepare for the enjoyment of them.

The clearest way to discern our interest in God, is to observe what interest he hath in us.

Spiritual peace will never be obtained, if communion with God be not maintained.

We must be fitted for glory here, if we hope to enter into it hereafter ; for it is very unsuitable for sin's drudges to have a saint's portion.

God, that has done such great and wonderful things for us, expects all that can be done by us.

Though we are not to boast of good works, we are obliged to do them ; for without holiness no man shall see the Lord.

The uprightness of your life must testify the sincerity of your heart.

We should strive to please God in all we do, and be pleased with him in all he does.

Delay not repentance this day, as we are not sure of seeing to-morrow.

Let us esteem that day lost, wherein we have not advanced a step towards heaven.

As men sow in the seed-time of their lives, they shall reap in the harvest of eternity.

If we would have God draw near to us in a way of peace and comfort when we are dying, we must draw near to him in a way of faith and obedience while we are living.

We should always set God before us, and ourselves always before him.

We must, like mariners, look up, the better to order our course aright.

He that keeps a good conscience while he lives, is most like to have a peaceable conscience when he dies.

If you keep yourselves from the puddles of the world, ye shall have rivers of joy flowing into your souls.

Mind but God's honour, and leave him to take care of your external comfort.

If we intend God's glory, he will much more intend our good.

Begin the day with God's worship, continue it in his fear, and then you will end it in his favour.

Let not an evil word have passage through the door of your lips.

Live as in God's awful presence, that you may enjoy his gracious presence, and at last be admitted into his glorious presence.

In your passage through the sea of this world, steer the ship of your soul by the compass of God's word.

Let not the golden mill of your souls be employed in grinding chaff for your greatest enemy.

Sell not virtue to purchase wealth.

Let your mind and tongue go together.

Be not too much dejected when fortune frowns, nor too much exalted if she smiles; for she is a fair, but a fickle, mistress.

Let others participate of those blessings which God has bestowed on you with a liberal hand.

Be good in bad times.

Know sin so as to hate it.

Use temporal things, but love none but the things that are eternal.

Keep under pleasures, or pleasures will keep you under.

Be desirous to grow in goodness, more than worldly greatness.

Love all men; love their persons, not their sins.

Despise not a good man because he is of mean

parts; but love him, as he is a child of your heavenly Father.

. It matters not what we are as to this world, so that we have but the fear of God before our eyes.

There is no comfort like that which arises from serving God.

The best way to have the things of this world sanctified, is this, Seek first the kingdom of God, &c.

Let this be your first and chiefest care, to seek and serve God.

If our comforts do not lie above the world, we shall be greatly ensnared by the world.

While others are querying, What they shall eat, and what they shall drink, and what they shall put on? study you how to live, and how to die, and to put on the Lord Jesus Christ, making no provision for the flesh to fulfil the lust thereof.

When others are projecting how to improve a barren piece of ground, let your contrivance be, how to improve a barren mind; and as their care is, that their fields should not lie fallow, so let it be your study not to let your hearts lie fallow.

The higher the mind is raised above the world, the sweeter joy it hath.

Use the world as a traveller does his staff, which he keeps or throws away, according as it helps or hinders him in his journey.

Seek not to be rich, but happy; the one lies in bags, the other in content, which wealth can never give.

As God in the creation did not rest till he had made man, so man should not rest till he hath found God.

Let the kingdom of God be sought after, more than worldly riches.

Dread the least sin, and keep the Devil at a distance; for when he once gets footing, he frequently makes a conquest.

Prefer the peace of your own mind before worldly greatness.

Whoever in this world would have inward peace, let him have no will but his who governs it.

Treasure up those habits of grace which will bring you to an inheritance in glory.

In serving man, serve the Lord Christ, and do earthly business with heavenly minds.

Grudge not to bear the cross to your grave, so that you may wear a crown for ever.

Remember the suffering saints on earth will be rejoicing citizens of heaven.

Labour to grow in knowledge and in grace; for every advance you make towards the perfection of holiness, is a proportionable advance towards the full consummation of happiness.

The way to have a good night, is to keep a good conscience.

If we would be safe in the flood-time, in the day of God's wrath, we must be busy about the ark; we must provide for it before hand.—Nothing but the ark, that is, faith in Christ, and a holy life; will save us in the deluge of God's anger.

Be diligent in God's work, that when the Devil comes to tempt, he may find you well employed; and when death comes to call, he may find you ready.

Let the love of Christ always reign in your heart, and the crown of glory be always in your eye; then shall ye be happy while you live, and happy when you die.

Our greatest ambition should be, to be good, and then shall we be approaching the fountain of all goodness.

When the mind is tired, and you seek to relieve it by some diversion, use it like the salt on your meat, sparingly.

If you have but necessities, be not over anxious after superfluities ; for in these acquirements there is no satisfaction.

Watch the senses with diligence ; for they are the traitors of the soul.

To think often of hell, is the way to be preserved from falling into hell.

To do good is the best course of life.

The best way of serving God, is to do what he commands.

Let the fear of God reign in your heart, and the word of God be the rule of your life.

Follow Christ, and serve him, and you shall be for ever with him ; only be faithful unto death, and the crown of life is as sure to you as if it were already upon your head.

Live the man, and you will die the Christian.

Do not seek for rest any where but in Christ.

Keep a watchful eye upon indwelling sin in you.

Take heed that you grieve not the Holy Spirit by unholy walking.

Bear on your heart a sense of God's love to sinners in Jesus Christ ; and let love to your heavenly Father influence your thoughts, words, and actions.

Let your conduct in life be such as becomes the Gospel.

Let your meditations of God be sweet and frequent.

Lift up your heart to him that seeth in secret, and trieth the heart and reins.

Seek a close communion with the Father of your spirit.

Do not wish, but do.

Endeavour to withdraw your thoughts from worldly things, and to raise your affections from earth to heaven, to those things which are not seen but by the eye of faith.

Shew that you are alive unto God, by living unto God, and devoting yourself to his service.

Do something for him, that has done so much for you.

Strive to grow in knowledge, faith, love, purity, and godly fear ; in meekness, and in every Christian grace.

Study to promote God's glory, the welfare of all men, and such a disposition in your soul, as may render you meet, through the merits of the adorable Saviour, to be a partaker of the inheritance of the saints in light.

There is no way of being happy but by seeing yourselves miserable.—When we find ourselves in danger of being lost for ever, there are hopes of our being made for ever, and not till then.

A Christian should always have one eye upon his end, and the other upon his way, and constantly keep in that path, where he can see some glimpse of heaven before him.

While you are present in the body, be drawing near to the Lord, that when you are absent from the body, you may be present with the Lord.

Look on every day as a blank sheet of paper put into your hands to be filled up.

There is only one solid pleasure in life, and that

is our duty ; how miserable then are they that make that a pain !

It is better not to live at all, than not live well ; for nothing but a good life and faith in our Lord Jesus Christ, can fit us for dying, and yield us comfortable reflections on a death-bed.

Opportunities should never be lost, because they can never be regained.

Opportunity is like a golden instrument to dig for heavenly treasure : Do not wear it out, as many have done, in digging for pebbles, when you should use it to seek heavenly treasure.

Think how many opportunities you have out-lived, which will never return.

Defer not till to-morrow to be wise,
'To-morrow's sun to you may never rise.

Beg not a long life, but a good one.

Whatever makes us joyful should make us thankful.

Let safety and innocence be the ingredients of your amusements ; for is there any pleasure in what tends to loss of health, fortune, or soul ?

Imitate the dear Redeemer's pattern ; live to God, and, as far as you are able, diffuse the blessings given you in doing good.

We must die to sin and rise to righteousness, if we would rise to life and glory.

The last end of our thoughts should be the thoughts of our last end.

We should every day knock at the gate of death, and live to-day, as though we should die to-morrow.

Take heed of being an Agrippa : An almost Christian was never saved, dying such.

Refuse not to be informed; for that shews pride or stupidity.

Value good counsel before money; one will guide you to heaven, but the other will lead you to hell.

Never compare your condition with those above you.

Bear not ill-will to your neighbour; if he has injured you, forgive him, as you hope to be forgiven of God.

Consider yourselves as insolvent, wretched bankrupts, who have nothing, and can merit nothing; and then the perfect obedience, the full satisfaction of your divine surety, will be as health to your soul, and as marrow to your bones.

Remember now your Creator, remember to know him, remember to desire him, remember to get an interest in him, remember to live in him, and remember to walk with him.

Remember the Father, so as to know him, so as to be inwardly acquainted with him:—Remember the Son, so as to believe in him, so as to rest upon him, so as to embrace him, and so as to make a complete resignation of yourself to him:—Remember the Spirit, so as to hear his voice, so as to obey his voice, so as to feel his presence, and so as to experience his influence, &c.

Change not virtue's immortal crown for a mine of gold.

Consider that in heaven above, there is an ear which hears you, an eye which ever sees you, and a book wherein all your words and deeds are carefully written; therefore, behave in every action as if God were on the one hand, and death on the other.

Do not what thou wouldst, but what thou shouldst.

Spiritual prudence is like salt, of little bulk, but of exceeding great efficacy.

Choak lust in the embryo: better stamp upon an egg, than look upon a living basilisk.

Believe not thy own unbelief; it is an ill disease, where the physician is a murderer.

Let us be thankful to God for what we have, and we shall the better obtain of God what we have not, nor yet expected.

Commit thy way to God, and submit thy will, and he will compose thy affections, and dispose thy actions.

What an heaven would it be to our souls, if we were but half so unwilling to sin, as God is to punish?

We are naturally more taken with a grain of seeming pleasure, than a mountain of real profit.

The more the love of Christ is shed abroad in our hearts, the more love and kindness will appear in our tempers and lives.

Steer your bark by virtue's compass, so shall you avoid those rocks and quicksands on which millions have perished.

Let virtue be the guide of your actions: for when you quit her paths, you wander in uncertainties; and when you think yourself secure from danger, you may be on the brink of ruin.

Be careful to preserve your reputation; if it is once lost, you are like a cancelled writing, of no value.—It is like a glass, which being once cracked, will never be made whole again.

Be sure to suppress the first motives to sensuality; its infant approaches are weak and feeble, and easy to be resisted, if you set upon it before it has

seduced your abilities, or gained too much ground upon your reason.

Be what thou pretendest.

Be thou such a one in thy behaviour towards thy parents, as thou wouldst that thy own children, when thou hast any, should be towards thee.

Boast not of thy good deeds, lest thy evil deeds be also laid to thy charge.

Boast not of riches, because they are in your present possession; nor of friends, because they have power and interest: but if ye will glory, glory in God, who is able to give all things, and willing to give that which is better than all, even himself.

Hear no ill of a friend, nor speak any of an enemy; believe not all you hear, nor speak all you believe.

Be not too fond of yourself, and you will not easily think ill of others.

When thoughts of pride arise in your mind from any excellency you possess, turn your eye upon some of your failings and follies.

Be sure always to receive your sickness as a punishment of your sins, and believe it withal to be the last overture that God will make to you, and be careful not to lose so gracious an opportunity.

Let it be your ambition to be wise, and your wisdom to be good.

Let prayer ascend, that grace may descend.

Let your prayers be as frequent as your wants, and your thanksgivings as your blessings.

Let virtue be thy life, valour thy love, honour thy fame, and heaven thy felicity.

Let your wit rather serve you for a buckler to defend yourself by a handsome reply, than a sword to wound others.

Let integrity be the ballast of your soul, and virtue the lading.

Let your love of God and Christ be firm, constant, and inseparable; not coming and returning like the tide, but descending like a never failing river.

Let no man despair of God's mercies to forgive him, unless he be sure that his sins are greater than God's mercies.

Look upon your deformities and imperfections as marks of God's favour, and designed you as instruments to destroy your pride, and improve your humility.

Make not a jest of another man's infirmity, but remember thy own.

Think an hour before you speak, and a day before you promise: hasty promises are commonly followed with speedy repentance.

When the profits and pleasures of sin entice you, compare them with the eternal joys they will deprive you of, and the eternal torments they lead to.—Think whether any man, by sinning against God, ever gained any thing better than heaven, or worth going to hell for.

Take heed of too much love to the world, as remembering, that if any man love the world, the love of the Father is not in him; and that the friendship of the world is enmity to God.

Let a man do his best, and the world may do its worst.

Let reason go before every enterprise, and counsel before every action.

Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

Deliberate long upon what thou canst do but *once*.

Be always at leisure to do good.

Do good with what thou hast, or it will do thee no good.

Spend the day well, and you will rejoice at night.

Meditate often upon eternity, and no accident of this life will trouble you.

Look inwards ; for within us is a foundation of good, that will always flow, if we but dig and cleanse it.

Dwell much within, and be much conversant in heart-work, in studying the heart, searching the heart, and cleansing the heart.

Set up, and keep up, the worship of God, both in your families and closets.

Always maintain a great honour and reverence for all God's ordinances, and in an especial manner honour and sanctify his sabbath.—The sabbath-day is your soul's market-day : O lose not your market.

Let not sin lodge in your heart, and Christ stand at your door.

Let not damnation rule within, and salvation wait without.

Ask yourself these questions : Have I not a precious soul, shall I lose it for a lust ?—I have a gracious God, shall I venture the displeasure of him for a sin ?

What heir travelling to take possession of a rich inheritance, either lets a green meadow, or a pleasant garden, detain him, or a black cloud or a foul way dishearten him ?—Remember, then, that thou art travelling to take possession of a glorious inheritance among the saints, and turn not aside to

crop every flower: wilt thou leave the way, to drink of every gliding stream of carnal pleasure? What is this but to view a meadow and lose a manor? for a dying flower, to part with an eternal crown? for a flying vanity, to lose an immortal felicity? Or like forsaking the way of Sion, to gather some of the apples of Sodom.—Or suppose the way be in tears, and thy days in sorrow, all clouded, and a swelling sea, so that not only the lading of the ship, but thy life, is in danger; yet there is enough to comfort thee; and that a good Father, a large portion, a sweet rest, and an everlasting refreshment, will make amends for all: Therefore, make no deviation, because your way leads to purer comforts and surer glory; and that you are travelling to your Father, your country, your happiness and home.

Would you be ready for a dying hour? Then live well, and trust to Christ, and his righteousness, for your justification and acceptance with God. The better you live, and at the same time rely stedfastly upon Christ and his righteousness, the better posture you are in for a dying hour. This is the robe which covers all our imperfection and nakedness, that beautifies and adorns us, and renders us most amiable in the eyes of God.—Whatsoever spots and blemishes, whatever failings and defects, may attend us, yet these will all be pardoned through Christ Jesus, if our faith in him has but a transforming influence upon our hearts and lives.

Persevere in the way of duty, and then, through Christ, you will die happy.

A life of holiness is the life of God.

You must be divorced from sin, or you cannot be married to Christ.

It is a sense of sin and misery that must bow the soul to God's conditions of mercy.

As long as sin is unseen, Christ will be unsought: the remedy is never descried, till our misery be discerned and felt.

Get a deep sense of your own unrighteousness; for the want of this conviction indisposes men for a reliance on Christ; and so long as they fancy themselves rich and increased in goods, they will never seek the fine gold of their Saviour's obedience.

Labour to see your own vileness, and then the merits of a Saviour will be precious.—If you are but sensible of your own nakedness, the robe of a Redeemer's righteousness will be acceptable to you.

Study Christ's life more, and you will sooner learn to amend your own.

Let your love to Christ be augmented, and love of yourselves abated.

The work of salvation must be as long as our lives; for we have never done till we have done living.

Expect death hourly, prepare for it carefully, and then you may meet it joyfully.

Happy is the man whose meditations are pure, whose discourses are savoury, and whose life is holy;—who bends his mind to shoot at perfection, though the arrows of his endeavours fall short;—who never prides himself in temporary trifles, or future uncertainty, and scorns imprudently to swagger with what his master lent him;—who furbishes his virtuous habits by frequent acts, and lets not his time nor thoughts run waste;—who thinks himself less than the least mercy, and yet the whole world is not enough to fill his

inside ;—who whines not after his neighbours glittering dust, nor strives to make the golden mine a possessive ; but sets his face towards the Sun of Righteousness, and by turning his back upon transitory delights, makes them shadow-like, follow after him ;—who does not weary himself with frivolous impertinencies, neglecting the one thing needful ; but, being sensible of his own nothingness, esteems Christ all in all ;—who, the older he grows, the nearer he is daily ; and the more decrepit and crooked his body is, the more strait and upright is his mind ;—who is both inferior to the worms, and yet superior to the angels ;—who, by faith and love, divests himself of all self-interest, improves all he has for God's glory, who turns all to his good ;—who, when we have seen and heard the best of him, still is far better within doors ;——Such a one's company angels long for.

Let your mind be heavenly, and your conversation holy ;
Your death will be serenity, and your end will be glory.

He that desires heaven when he dies,
Should live to him who built the lofty skies,
And trust in Christ, who died his sacrifice.
Then at the judgment-day to glory he shall rise.

MISCELLANEOUS.

HE that will not fear, shall feel, the wrath of Heaven.

He never truly enjoys the present hour, who never thinks on his last.

No man is wise or safe, but he that is honest.

Every folly and vice has a train of secret necessary punishments linked to it.—Even pleasures unduly taken enervate the soul, make fools of the wise, and cowards of the brave.

A libertine life is not a life of liberty.

The declension of manners in any state is always attended with that of empire and dominion. It was Roman virtue that raised the Roman glory, and their pride, &c. that ruined it.

No man is master of himself, so long as he is a slave to any thing else.

He that can make a sacrifice of his will, is lord of himself.

If you take pains in what is good, the pains vanish, and the good remains; but if you take pains in what is evil, the evil remains, and the pleasure vanishes.

He that would have his business well done, must either do it himself, or see the doing of it.

No man bears ill fortune better than he that expects it.

Many employ their first years to make their last miserable.

He that puts off to-day, may come too late to-morrow.

He that takes God for his guide will never miss his way.

He that knows every thing but himself, knows in effect nothing at all.

He that does not know Jesus Christ, will certainly lose his faith, or at least be not benefited by it.

In the way of virtue there is no standing at a stay: he that does not daily advance, loses ground.

To know how to act well, and not to do it, produces unhappiness, by arming the conscience with stings, and the mind with bitter reflections.

The difference between the wise and unwise man is, the one governs his passions, the other's passions govern him.

A man is like a watch, which is valued for its going.

A wise and truly good man is surprised at nothing : he is ready for all events, and says, "Not my will, but thine, O Lord, be done."

Self-denial, and resignation to God, are shining graces in a Christian.

He that does good to others, by the same action does good to himself.

He is the best Christian, who acts most becoming his character.

If you flatter men, you offend God.

We should not over esteem ourselves, nor undervalue others.

Those that cheat their neighbour, cannot cheat their God ; but such will prove in the end to have cheated themselves into everlasting misery.

The history of mankind is an immense sea of errors, in which a few obscure truths may here and there be found.

We were fearfully and wonderfully made, but without doubt we were more fearfully and wonderfully redeemed.

It is better to prevent crimes, than to punish them.

Air and water are the balm of life, the link that unites the soul and body.

There are many thread-bare souls under silken cloaks and gowns.

Every man hath a hand and a heart to quench

that fire that burns his neighbour's house ; but few have either hands or hearts to quench the fire that burns their neighbour's souls.

The philosopher threw his goods into the sea to save himself, saying, " I had rather drown you, than you should drown me." But how many Christians are there, that, in their way to Jesus Christ, throw away themselves and their souls to save their gold? Before they will cast their bread upon the waters, they will throw themselves into the ocean. But there is a truth, he hath no part in Christ, that will not part with all for Christ ; and he lives but the life of sense, that cannot make a living out of a promise.

One drop of spiritual joy is better than an ocean of carnal mirth.

It is better to be poor with a good heart, than rich with a bad conscience.

It is better to swim in tears to heaven, than to be drawn in pomp to hell.

Unsatiated desires in temporals, make a poor man in spirituals.

A right Christian is only rich in outward things, when he is contented with what he hath.

No man is great, till he sees that every thing in the world is little.

If the kingdom of God be not first in us, we shall never enter into the kingdom of God.

He that swims in sin will sink in sorrow.

To mourn for sin is to weep for joy.

A bottle of tears may now quench the fire of sin, but a cloud of tears will never quench the flames of hell.

Hope is life's cordial ; it works miracles : without happiness it makes men happy.

The very gleaning of spiritual joy is better than the vintage of carnal delights.

It is a misery of the rich, that when they go abroad they cannot carry their riches without a burden, nor have them without a fear. But the true Christian's treasure is always in him, and it is his happiness to carry it always with him; and you may sooner rend his soul from his body, than take his treasure from his soul; for he has the possession of Jesus Christ, whom he can never lose.

Is it not better for us to carry our bodies to heaven, than let our bodies carry our souls to hell?

The life of a Christian should be a commentary upon the life of Christ.

Human frailty is no excuse for criminal immorality.

If we say we have no sin, we deceive ourselves; if we attempt to hide our sin from God, we aim to deceive God; but if we confess our sin, and flee to Jesus for salvation, we deceive the Devil.

Why does a believer style himself a poor sinner? but because he really is so.—The sense of this drives him to Christ, and the sense of his sinfulness makes Jesus precious to him as a Saviour.

If poor sinners would but be more dutiful, they would be less doubtful.

The godly are scattered from the glories presence of God in heaven; but the wicked are scattered from the gracious presence of God on earth.

Self-denial is the most exalted pleasure; and the conquest of evil habits is the most glorious triumph.

A man who dresses himself beyond his condi-

tion, is like those who put vermilion on their cheeks, whilst an ulcer devours them.

He that is ashamed to be seen in a mean condition, would be proud of a splendid one.

A carnal eye sees no glory but in carnal objects.

That man that is most busy in censuring others, is always least employed in examining himself.

Most men walk in the broad way, and yet every man thinks to enter in at the strait gate, Matth. vii. 13.

There is no man living so young that he should presume, nor any so old that he should despair, of mercy.

Where there is real sincerity in the life, there will be unwearied perseverance till death.

We can never be hurt but by ourselves.

If he is rich who wants nothing, a very poor man may be a very rich man; and if he is poor who is full of desires, nothing can equal the poverty of the ambitious and covetous.

It is a royal shame, when that vice is in a king, which is intolerable in a kingdom.

Those in high stations are like men seated upon perilous precipices, more to be pitied than envied.

Where folly is the seed, shame is the fruit; and where lust is the work, sorrow is the wages.

Many small leaks may sink a ship, and many small sins may drown a soul in perdition.

He who wilfully sins to-day, will woefully smart for it to-morrow.

He who smarts not for sin on earth, will eternally smart for it in hell.

He that is sensible of no evil but what he feels,

has a hard heart; and he that can spare no kindness from himself, has a narrow soul.

It is better to be of the number of those who need no relief, than of those who want hearts to give it.

The most provident have commonly more to spare than men of great fortunes.

Thefts never enrich, alms never impoverish, and prayers hinder no work.

A good conversation is the conversation of the good.

Good nature is the very air of a good mind, the sigh of a large and generous soul, and the peculiar soil in which virtue prospers.

There is no place too holy for God, but there is a place too high for him, that is, the proud heart.

How often can we do that in the face of God, which we would blush to speak of to a fellow-sinner!

If we make mercy fuel for lust, certainly lust will make us fuel for hell, Rom. ii. 4, 5.

He who robs God of his first fruits, forfeits the whole crop to the Devil.

The least glimpse of God's favour casts a thick darkness upon all worldly glory, Ps. iv.

Till conversion our hearts are mere blotting-paper, and our thoughts but wild scrabbings.

The unbeliever dies of constraint, as a prest man; the believer dies of choice, like a true volunteer.

The loss of evil is great gain.—The mortification of the old man is the fortification of the new.

The conquest of one bosom-foe is with many tears, and much time and labour.

When we fight against God with his own mercies, we beat ourselves with our own sins.

Despise none for their weakness, despair of none for their wickedness; our times are in God's hands, Psalm xxxi. 15.

There is no patience in hell; but we may be sure that there is a hell in impatience, Eph. iv. 26, 27.

The world is full of God's glory, and yet how empty are our wicked hearts of his grace!

The worst thinks himself better than he is, and the best is worse than he thinks himself.

Every true Christian is a traveller: his life is his walk, Christ his way, and heaven his home.

We cannot always tell what's o'clock in a man's breast by the dial of his face.

That soul that is most watchful is least sinful.

God is better pleased with young zeal than decrepid holiness; and young Timothy's piety will eternize his name to future generations.

There is more pleasure in subduing our lusts, than in gratifying them.

Wicked men are preserved from evils, as they are reserved for evils, Job xxi. 30.

Wicked men ply their prayers as the sailors their pump, only in a tempest, and for fear of sinking, Jonas i.

The stars appear not in the day, and patience is not seen in prosperity.

Much hearing makes a learned head, much prayer makes a gracious heart.

The wicked think the godly to be fools; but the godly know the wicked to be fools experimentally.

Carnal reason and self-love are the very vitals of the old man.

Contemplation to the soul is like mirth and recreation to the body.

Reason is like the sun; it shews all under it, nothing above it.

Patience suffers evil present, and waits for good to come.

A gracious heart is ashamed of nothing but sin, and proud of nothing but his Saviour.

Those that walk most conscientiously, lie down most comfortably.

Those eyes that have been the inlets to sweet lust, should be the outlets to salt tears, Luke vii. 37, 38.

Those that do what becomes them, never need fear what becomes of them, Acts xxiv. 16.

A soul's union with Christ is easily demonstrable by its thirsting desires of communion with Christ.

He that points to earth with one finger, had need look up to heaven with both his eyes.

He that hath no sin to acknowledge, hath but little mercy to beg.

A dark mind is ever accompanied with a disobedient heart.

If the stream of every action empty not itself into the sea of God's glory, it runs waste.

Spiritual decays begin in the neglect of lesser duties.

A man's business lies most within doors.

He that in youth thinks it too early to be good, will in old age find it too late to be saved.

He that sins against the gospel, no decree can save him; and he that conforms in heart and life to the will and word of Christ, no decree of God will ever hurt him.

Many can follow Christ till they come within sight of the cross, but can go no further.

It is a hard heart that makes duty hard, and the love of sin that makes obedience a burden.

All work is but idleness, all labour but trifling, while heaven is neglected: This, is as if a man that were shot through, should mind to have the rent in his garment mended, but neglect to get the wound cured in his body.

The greater our obedience, the higher is our hope of acceptance.

Remissness in obedience makes a waste upon our faith; for sin in the conversation breeds doubts in the condition; but the strictest holiness is attended with the sweetest comfort, and greatest assurance.

The end of redemption is duty: Christ had no design to diminish the sovereignty of God, or lessen duty; but, with the assistance of the Spirit, to make us more capable of service, and to render duty more easy.

There is mercy provided for failings, but for no relaxation of obedience.

That man is undoubtedly born of God, that loves the Word because it is good, and obeys it because it is pure.

He is a true Christian in whom Christ is formed; and he is the growing Christian that grows up in Christ in all things.

He that comes to God must believe; and he that truly believes what he is, will come.

He that doth not see God in this world, shall never see him in the next.

As God wills the salvation of all that turn to Christ, and obey him; so he wills the damnation

of all that hold fast their sins, and will disobey him.

We never express our thankfulness to God for redeeming us to the life, till we make his laws the rule of our life.

It is one thing to speak of Christ and of heaven, and another thing to feel the consolation of Christ and of heaven.

He that is a stranger to God, God will be a stranger to him; and if you neglect God one day, you may be to seek him when you most need him.

One that hath a title to heaven, hath cause of joy in the midst of his greatest sorrows and troubles.

An assurance of eternal life would make a man run through the very flames of hell.

Men look on whom they excel, not on those they fall short of.

We long to grow up, that we may enjoy ourselves; but we fear to grow old, lest we should be deprived of ourselves.

It is not a fit time to prepare to die when it is a burden to live.

To believe with certainty, we must begin with doubting.

Believe what thou seest not, and thou shalt see what thou believest not.

Where reason ends, faith begins.

A good man shall have what he needs, not what he thinks he needs.

Let them be cast down that have not God in trouble to turn to.

When we distrust God, we make him man; when we trust in man, we make him God.

It is a sign we love God, if he be much in our esteem.

If we love God, we shall endeavour to serve him.

God's patience should be a spur to repentance.

Such as we behave ourselves towards God, such shall we find God towards us.

God will never answer our prayers, while our hearts are going after their covetousness.

A worldly heart will not do for a heavenly duty.

If your religion be false, why do you profess it? if true, why do you not practise it?

If it be good to die the death, it must be good to lead the life, of the righteous.

Our indifference to the things of this life will prevent our being disappointed by them.

He that desires more than enough, hath too much; and he that is satisfied with a little, hath no less than enough.

It matters not whether you be rich or poor, so that you have but an interest in Christ and God.

A man is never miserable by any thing which cannot take away God or salvation from him.

It is a misery to be poor, to be neglected of man; and it is a misery to be rich, to neglect God.

Few rich men are godly, but all godly men are rich.

A man may be an honest man, and yet no Christian; but he cannot be a Christian, and not an honest man.

Christianity binds a man to perform every moral duty.

It is better to have our enemies amazed at our virtues, than our friends excuse our vices.

It is easier to mortify than satisfy lust.

Mortification is not really begun, when it is not industriously carried on.

Men must imitate Christ in governing, if they will govern happily.

We should search into our own hearts, and not pry into other men's faults.

It is better to be forgot when dead, than remembered with disgrace.

Loss is to be preferred before dishonest gain.

The poor industrious man's penny is better than the gamester's pound.

The remembrance of things ill gotten taketh away the pleasure of them.

Goods gotten by fraud are commonly lost by shame.

If you love yourselves, love your souls.

Gold may be loved, but not had; but God cannot.

Despise no man, God made all men.

Value no man for his opinion, but esteem him according as his life corresponds with the rules of piety and justice; for a man's actions, not his conceptions, render him valuable.

It is not him that thinks, but acts aright,
Can be approved in the Almighty's sight.

Those that are truly good, let their present condition be what it will, their end shall be happy.

Those that are pulled down by the world, are those for whose sake God doth not pull down the world.

It is better to do a good work, than obtain all the conquests of Cæsar.

A prison is oft a paradise to a good man.

That man is cursed, who trusts in man, and not in the living God.

Our love to God in this world is a love in motion ; in heaven it will be love at rest.

The Christian's danger is not without hope, and his assurance is not without fear.

He that makes frivolous excuses for the neglect of religion, shews the depravity of his heart, and the weakness of his faith.

Natural blindness is bad, but spiritual blindness is much worse.

We are clogged with so many corruptions, and surrounded with so many temptations, that if we do not get ground, we certainly lose ground ; like a boat on the river, if it be not rowed up the stream, it will of itself go down the stream.

We are either in a state of nature, or a state of grace ; in Christ's or the Devil's hands.

Every action of life is a step to life, or a step to death ; is a step towards heaven, or a step towards hell.

If you throw yourselves out of God's love, to whom will you betake yourselves ?

Those earthly houses of our tabernacles are buildings of God ; the structure elegant and commodious ; but sin has so shattered it, as that its dissolution is unavoidable.

We are dying men, and yet it is certain we shall not die ; for there is a deathless inhabitant resides in our house of clay.

Though we have bodies food for worms, we have souls capable of converse with angels.

Man is a tree inverted, whose root is in heaven, and the boughs on earth.

We come into the world with a sheet about us, no sooner born, but going to be buried.

Every father is an Adam to his child, conveying corruption in his generation.

We die, because we live by dying.

We cease to die, when we cease to live.

Disease and death know no faces ; in the grave all look alike. Lazarus's sores will make as good dust as Jezebel's paint.

It is not illegitimacy, but unregeneracy, that will keep us out of heaven.

It is a poor thing to have man your friend, and God your enemy.

Worldlings may take away a good man's head, but they cannot take away his crown.

Christ and God, and all is laid out for the good of a godly man.

If there be a heaven upon earth, it is in the company of godly men.

Good people are best company in heaven, yet they are good company on earth.

A man may as well attempt to blow out the sun with a pair of bellows, or batter it down with snowballs, as to wrest the church out of the world.

Good men will sooner lose their lives, than Christ and religion.

Be not much troubled if you cannot please all ; the bawlings of the malicious should not disturb a soul that is quietly housed with God.

Man is the sun of desires ; his brain will not leave working, till his pulse ceases beating.

He is an undone man that knoweth no shame.

It is no wonder that those have little peace of conscience, who make so little conscience of peace.

To be wise in doing mischief is the worst wisdom in the world.

They who venture to do things displeasing to God, shall not long be pleasing to themselves.

What you withhold beyond the rule of scripture

is all Satan's goods, and is like a wheat-sheaf on fire, that will burn down the whole barn of corn.

If God's law be not written in our hearts and consciences, and practised in our lives, it is of no service to have choice sentences written on the walls of our house.

Faith prevents time, and makes things future present.

It is evil to pray for death, but it is worse to fear it.

Fortune has no weapon that reaches the mind.

The mind is not disgraced with the deformity of the body ; but by the beauty of the mind the body is graced.

A foolish head and a filthy heart make persons an easy prey to deceivers.

The more care is taken, the fewer misfortunes happen.

A false friend is more dangerous than an open enemy.

It is much more agreeable to welcome a guest with sincerity and freedom, though the fare be simple and homely, than to torture him with the formalities of a splendid entertainment.

A good man needs not a monument ; his virtuous deeds will sufficiently sound his praise.

There is no way to avoid a national desolation, but by a national reformation.

That Christian hath no grace in his heart, that liveth without charity to his brethren.

The love of the brethren is one of the great universal symptoms of man's regeneration ; it is the privy seal of God on the soul.

Chiding men for their sins, is courting them for their souls.

A wicked heart dwells in the best, but it reigns in the wicked.

Our eyes are usually much upon second causes, and too little upon the first, which makes us angry and impatient.

If we could see God more in what is done, and man less, we should be much satisfied, or at least less troubled.

If we lose for God, we shall never lose by God.

While we stand by God, God will stand by us.

We can never put off the body of sin, till we put off the body of flesh.

If we be weary of being God's children, we must be the Devil's; for there is none but the Devil's children and God's.

He that is good is always great; but he that is great is not always good.

They that will find what they seek, must seek till they find.

He that doth not what he knows, shall not shortly know what to do.

A carnal heart is never troubled at great sins.

None but the Devil's sayings need the Devil's proofs.

Great boasters (for the most part) are great liars.

If you would not have your pockets picked, do not trade amongst cheaters.

It is no thanks to prefer heaven before hell; but we must prefer it before earth, if we would be real Christians.

It requires more courage to be a Christian than to be a captain.

While religion and prosperity go together, it is hard to say which a man follows; but when once they are forced to a separation, where the heart was will soon be manifest.

Bring professors to the fire, and then they shew their metal.

Prison, death, and a stake, are such arguments of love to Christ, that all the learning and parts of the world cannot answer.

Those that will not know God by faith, shall be made to feel him by his wrath.

As security bolsters men up in their brutal sensuality, so sensuality rocks them asleep in their carnal security.

Few sleep in telling of money, but many sleep when they should take the truth.

Habits long indulged are almost irresistible.

We cannot avoid the sin, if we would not avoid the occasion.

Not obeying a positive command is open rebellion.

It is better to die with truth than outlive it.

It were better not to be a people, than not to be the people of God.

The memory is man's store-house or cabinet, that should be kept sacred for the truths of Christ.

Those that stop the mouth of them that speak the word of Christ, say, in effect, "Let God be gone, let Christ depart from us."

There is no created excellency, but, if it be left to itself will quickly undo itself.

In all the visible creatures there are some prints of the invisible God.

A true knowledge of God, and an interest in his Son Jesus Christ, will make us comfortable through life, and eternally happy after death.

These various maxims all center in this,

To fit you for death, and to guide you to bliss.

"Be wise and be happy (said Wisdom of old),
For wisdom is better than silver or gold ;
Her ways are so pleasant, so smooth, and so fair,
The wealth of the world with her cannot compare."
She so much excels what's esteemed below,
That you need not wish more for kind Heav'n to bestow :
For if you're possess'd but of wisdom and grace,
And place your dependence on Christ's righteousness,
No terrors of death will ever dismay,
For Jesus will be both your comfort and stay :
The joys and the glories of Heaven above,
Will all be secured through Jesus's love.

FRUITS

OF

A FATHER'S LOVE.

BEING

THE ADVICE OF WILLIAM PENN

TO HIS CHILDREN,

RELATING TO

THEIR CIVIL AND RELIGIOUS CONDUCT.

ADVICE OF WILLIAM PENN

TO HIS CHILDREN.

CHAPTER I.

MY DEAR CHILDREN,

1. NOT knowing how long it may please God to continue me among you, I am willing to embrace this opportunity of leaving you my advice and counsel, with respect to your Christian and civil capacity and duty in this world: and I both beseech you and charge you, by the relation you have to me, and the affection I have always shewn to you, and indeed received from you, that you lay up the same in your hearts, as well as your heads, with a wise and religious care.

2. I will begin with that which is the beginning of all true wisdom and happiness, the holy fear of God.

Children, fear God; that is to say, have a holy awe upon your minds to avoid that which is evil, and a strict care to embrace and do that which is good. The measure and standard of which knowledge and duty, is the light of Christ in your consciences, by which, as in John iii. 20, 21. you may clearly see if your deeds, ay, and your words and thoughts too, are wrought in God or not; for they are the deeds of the mind, and for which you must be judged; I say, with this divine light of Christ

in your consciences, you may bring your thoughts, words, and works to judgment in yourselves, and have a right, true, sound, and unerring sense of your duty towards God and man. And as you come to obey this blessed light in its holy convictions, it will lead you out of the world's dark and degenerate ways and works, and bring you unto Christ's way and life, and to be of the number of his true self-denying followers, to take up your cross for his sake, that bore his for yours; and to become the children of the light, putting it on, as your holy armour; by which you may see and resist the fiery darts of Satan's temptations, and overcome him in all his assaults.

3. I would a little explain this principle to you. It is called Light, John i. 9. iii. 19, 20, 21. and viii. 12. Ephes. v. 8. 13, 14. 1 Thess. v. 5. 1 Epistle of John i. 5, 6, 7. Rev. xxi. 23. because it gives man a sight of his sin. And it is also called the Quickening Spirit; for so he is called; and the Lord from heaven, as 1 Cor. xv. 45, 47. who is called and calls himself the Light of the world, John viii. 12. And why is he called the Spirit? Because he gives man spiritual life. And John xvi. 8. Christ promised to send his Spirit "to convince the world of their sins:" wherefore, that which convinces you and all people of their sins, is the Spirit of Christ: this is highly prized, Rom. viii. as you may read in that great and sweet chapter, for the children of God are led by it. This reveals the things of God, that appertain to man's salvation and happiness, as 1 Cor. ii. 10, 11, 12. It is the earnest God gives his people, 2 Cor. v. 5. It is the great end, and benefit, and blessing, of the coming of Christ, viz. the shining forth of this Light, and pouring forth of this Spirit. Yea,

Christ is not received by them that resist his Light and Spirit in their hearts ; nor can they have the benefit of his birth, life, death, resurrection, intercession, &c. who rebel against the Light. God sent his Son to bless us, in turning of us from the evil of our ways. Therefore have a care of evil, for that turns you away from God ; and wherein you have done evil, do so no more ; but be ye turned, my dear children, from that evil in thought, as well as in word or deed, or that will turn you from God your Creator, and Christ whom he has given you for your Redeemer ; who redeems and saves his people from their sins, Tit. ii. 14. not in their sins ; read Acts ii. and Heb. viii. And the Christian dispensation will appear to be that of the Spirit, which sin quencheth, hardens the heart against, and bolts the door upon. This holy, divine principle is called grace too, Tit. ii. 11, 12. there you will see the nature and office of it, and its blessed effects upon those that were taught of it in the primitive days. And why grace ? Because it is God's love, and not our desert, his good-will, his kindness. " He so loved the world, that he gave his only begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. And it is this holy Son, that in John i. 14, 16. is declared to be, " Full of grace and truth," and that of his grace we " Receive grace for grace ;" that is, we receive of him, the fulness, what measure of grace we need. And the Lord told Paul in his great trials, when ready to stagger about the sufficiency of the grace he had received to deliver him, " My grace is sufficient for thee," 2 Cor. xii. 9. O children ! love the grace, harken to this grace, it will teach you, it will sanctify you, it will lead you to the rest and

kingdom of God; as it taught the saints of old, first, what to deny, viz. "To deny ungodliness and worldly lusts," and then what to do, viz. "To live soberly, righteously, and godly in this present world," Tit. ii. 11, 12. And he that is full of grace is full of light, and he that is full of light is the quickening Spirit, that gives "A manifestation of his Spirit to every one to profit with," 1 Cor. xii. 7. And he that is the quickening Spirit is the Truth. "I am the way, and the truth, and the life," said he to his poor followers, John xiv. 6. And "If the truth make you free," said he to the Jews, "then are you free indeed," John viii. 32. 36. And this truth sheds abroad itself in man, and begets truth in the inward parts, and makes false, rebellious, hypocritical man, a true man to God again. Truth in the inward parts is of great price with the Lord. And why called Truth? Because it tells man the truth of his spiritual state; it shews him his state, deals plainly with him, and sets his sins in order before him. So that, my dear children, the Light, Spirit, Grace, and Truth, are not divers principles, but divers words or denominations given to one eternal power and heavenly principle in you, though not of you, but of God, according to the manifestation or operation thereof in the servants of God of old time: Light, to discover and give discerning: Spirit, to quicken and enliven: Grace, to wit, the love of God: Truth, because it tells man the truth of his condition, and redeems him from the errors of his ways: that as darkness, death, sin, and error, are the same, so Light, Spirit, Grace, and Truth, are the same.

4. This is that which is come by Christ; and a measure of this Light, Spirit, Grace, and Truth, is given to every man and woman to see their way to

go by. This is that which distinguishes Friends from all other societies, as they are found walking in the same, which leads out of vain honours, compliments, lusts and pleasures of the world.

O my dear children! this is the pearl of price; part with all for it, but never part with it for all the world. This is the Gospel leaven to leaven you; that is, sanctify and season you in body, soul and spirit, to God your heavenly Father's use and service, and your own lasting comfort. Yea, this is the divine and incorruptible seed of the kingdom, of which, all truly regenerate men and women, Christians of Christ's making are born. Receive it into your hearts, give it room there, let it take deep root in you, and you will be fruitful unto God, in every good word and work. As you take heed to it, and the holy enlightenings and motions of it, you will have a perfect discerning of the spirit of this world in all its appearances in yourselves and others; the motions, temptations, and workings of it, as to pride, vanity, covetousness, revenge, uncleanness, hypocrisy, and every evil way; you will see the world in all its shapes and features, and you will be able to judge the world by it, and the spirit of the world in all its appearances: you will see, as I have done, that there is much to suffer, and much to do: and you will see, that there is no power or virtue but in the light, Spirit, grace and truth of Christ, to carry you through the world to God's glory and your everlasting peace. Yea, you will see what religion is from above, and what is from below; what is of God's working, and of man's making and forcing; also, what ministry is of his Spirit and giving, and what of man's studying, framing, and imposing. You will, I say, discern the rise, nature, tokens, and fruits of the true from the false

ministry, and what worship is spiritual, and what honour is of God, and what that honour is, which is from below of men, yea, fallen men, that the Jews and the world so generally love, and which is spoken against in John v. 44. you will see the vain and evil communication, that corrupts good manners; the snares of much company and business, and especially the danger of the friendship of this present evil world. And you will also see, that the testimony the eternal God hath brought our poor friends unto, as the religion, worship, truth-speaking, ministry, plainness, simplicity, and moderation in apparel, furniture, food, salutation: as you may read in their writings, from the very beginning, is a true and heavenly testimony of his mind, will, work and dispensation in this last age of the world to mankind, being the revival of true primitive Christianity: where, your most tender father prays, that you may be kept, and charges you to watch, that you may be preserved in the faith and practice of that blessed testimony; and count it no small mercy from God, nor honour to you, that you come of parents that counted nothing too dear or near to part with, nor too great to do or suffer, that they might approve themselves to God, and testify their love to his most precious truth in the inward parts, in their generation. And I do also charge you, my dear children, to retain in your remembrance, those worthy ancients in the work of Christ, who remained alive to your day and memory, and yet remain to your knowledge; more especially that man of God, and prince in Israel, the first-born and begotten of our day and age of truth, and the first and the great early instrument of God amongst us, GEORGE FOX. And what you have heard, seen and observed, of those heavenly worthies, their holy

wisdom, zeal, love, labours and sufferings, and particular tenderness to you, treasure up for your children after you, and tell them what you have heard, seen and known, of the servants and work of God, and progress thereof, as a holy, exemplary and edifying tradition unto them. And be sure, that you forsake not the assembling yourselves with God's people, as the manner of some was, Heb. x. 25. and is at this day, especially among young people, the children of some friends, whom the love of this present evil world hath hurt and cooled in their love to God and his truth. But do you keep close to meetings, both of worship, and business of the church, when of an age and capacity proper for it; and that not out of novelty, formality, or to be seen of men, but in pure fear, love and conscience to God your Creator, as the public, just and avowed testimony of your duty and homage to him: in which be exemplary, both by timely coming, and a reverent and serious deportment during the assembly; in which be not weary, nor think the time long till it be over, as some did the sabbaths of old time; but let your eye be to him you come to wait upon and serve, and do what you do as to him, and he will be your refreshment and reward; for you shall return with the seals and pledges of his love, mercy and blessings.

5. Above all things, my dear children, as to your communion and fellowship with friends, be careful to keep the unity of the faith in the bond of peace. Have a care of reflectors, detractors, backbiters, that undervalue and undermine brethren behind their backs, or slight the good and wholesome order of truth, for the preserving things quiet, sweet and honourable in the church. Have a care of novelties, and airy, changeable people, the conceited,

ensorious, and puffed up ; who at least have always shewn themselves to be clouds without rain, and swells without water, that will rather disturb and break the peace and fellowship of the church, where they dwell, than not have their wills and ways take place. I charge you, in the fear of the living God, that you carefully beware of all such ; mark them, as the Apostle says, Rom. xvi. 17. and have no fellowship with them ; but to advise, exhort, entreat, and finally reprove them, Eph. v. 11. For God is and will be with his people in this holy dispensation we are now under, and which is now amongst us, unto the end of days : It shall grow and increase in gifts, graces, power and lustre, for it is the last and unchangeable one : and blessed are your eyes, if they see it, and your ears, if they hear it, and your hearts, if they understand it ; which I pray that you may, to God's glory and your eternal comfort.

6. Having thus expressed myself to you, my dear children, as to the things of God, his truth and kingdom, I refer you to his light, grace, Spirit and truth within you, and to the holy scriptures of truth without you, which from my youth I loved to read, and were ever blessed to me ; and which I charge you to read daily ; the Old Testament for history chiefly, the Psalms for meditation and devotion, the Prophets for comfort and hope, but especially the New Testament for doctrine, faith and worship : for they were given forth by holy men of God in divers ages, as they were moved of the Holy Spirit ; and are the declared and revealed mind and will of the holy God to mankind under divers dispensations, and they are certainly able to make the man of God perfect, through faith, unto salvation ; being such a true and clear testimony to the salvation that is of God, through Christ the second Adam, the

light of the world, the quickening Spirit, who is full of grace and truth, whose light, grace, Spirit, and truth, bear witness to them in every sensible soul, as they frequently, plainly and solemnly bear testimony to the light, Spirit, grace and truth, both in himself and in and to his people, to their sanctification, justification, redemption and consolation, and in all men to their visitation, reproof and conviction in their evil ways; I say, having thus expressed myself in general, I refer you, my dear children, to the light and Spirit of Jesus, that is within you, and to the scriptures of truth without you, and such other testimonies to the one same eternal truth, as have been borne in our day; and shall now descend to particulars, that you may more directly apply what I have said in general, both as to your religious and civil direction in your pilgrimage upon earth.



CHAP. II.

1. I WILL begin here also with the beginning of time, the morning. So soon as you awake, retire your mind into a pure silence from all thoughts and ideas of worldly things and in that frame wait upon God, to feel his good presence, to lift up your hearts to him, and commit your whole self into his blessed care and protection. Then rise, if well, immediately; being dressed, read a chapter or more in the scriptures, and afterwards dispose yourselves for the business of the day; ever remembering that God is present, the overseer of all your thoughts, words and actions; and demean yourselves, my

dear children, accordingly; and do not you dare to do that in his holy, all-seeing presence, which you would be ashamed a man, yea, a child, should see you do. And as you have intervals from your lawful occasions, delight to step home, within yourself I mean, and commune with your own hearts, and be still; and as Nebuchadnezzar said on another occasion, one like the Son of God you shall find and enjoy with you and in you; a treasure the world knows not of, but is the aim, end, and diadem of the children of God. This will bear you up against all temptations, and carry you sweetly and evenly through your day's business, supporting you under disappointments, and moderating your satisfaction in success and prosperity. The evening come, read again the holy Scripture, and have your times of retirement, before you close your eyes, as in the morning; that so the Lord may be the Alpha and Omega of every day of your lives. And if God bless you with families, remember good Joshua's resolution, Josh. xxiv. 15, "But as for me and my house, we will serve the Lord."

2. Fear God; show it in desire, refraining and doing: keep the inward watch, keep a clear soul and a light heart. Mind an inward sense upon doing any thing; when you read the Scripture, remark the most notable places, as your spirits are most touched and affected, in a common place book, with that sense or opening which you receive; for they come not by study or in the will of man, no more than the Scripture did, and they may be lost by carelessness, and overgrowing thoughts and business of this life; so in pursuing any other good or profitable book; yet rather meditate than read much. For the spirit of a man knows the things of a man, and with that spirit, by observation of the

temper and actions of men you see in the world, and looking into your own spirits, and meditating thereupon, you will have a deep and strong judgment of men and things. For from what may be, what should be, and what is most probable or likely to be, you can hardly miss in your judgment of human affairs ; and you have a better spirit than your own, in reserve for a time of need, to pass the final judgment in important matters.

3. In conversation, mark well what others say or do, and hide your own mind, at least till last ; and then open it as sparingly as the matter will let you. A just observance and reflection upon men and things, give wisdom ; those are the great books of learning seldom read. The laborious bee draws honey from every flower. Be always on your watch, but chiefly in company ; then be sure to have your wits about you, and your armour on ; speak last, and little, but to the point. Interrupt none, anticipate none ; read Prov. x. 8, 13. " Be swift to hear, slow to speak," Prov. xvii. 27. It gives time to understand, and ripens an answer. Affect not words, but matter, and chiefly to be pertinent and plain : truest eloquence is plainest, and brief speaking, I mean brevity and clearness to make yourselves easily understood by every body, and in as few words, as the matter will admit of, is the best.

4. Prefer the aged, the virtuous, and the knowing ; and choose those that excel, for your company and friendship, but despise not others.

Return no answer to anger, unless with much meekness, which often turns it away : but rarely make replies, less rejoinders ; for that adds fuel to the fire. It is a wrong time to vindicate yourselves, the true ear being then never open to hear it. Men

are not themselves, and know not well what spirits they are of: silence to passion, prejudice, and mockery, is the best answer, and often conquers what resistance inflames.

6. Learn, and teach your children, fair writing, and the most useful parts of mathematics, and some business when young, whatever else they are taught.

7. Cast up your incomes, and live on half; if you can, one third; reserving the rest for casualties, charities, portions.

8. Be plain in clothes, furniture, and food, but clean, and then the coarser the better; the rest is folly and a snare. Therefore, next to sin, avoid daintiness and choiceness about your persons and houses. For if it be not an evil in itself, it is a temptation to it; and may be accounted a nest for sin to brood in.

9. Avoid differences; what are not avoidable, refer, and keep awards strictly, and without grudgings; read Prov. xviii. 17, 18. xxv. 8. Matt. v. 33—41. 1 Cor. i. 10—13; it is good counsel.

10. Be sure draw your affairs into as narrow a compass as you can, and in method and proportion, time and other requisites proper for them.

11. Have very few acquaintances, and fewer intimates, but of the best in their kind.

12. Keep your own secrets and do not covet others; but if trusted, never reveal them, unless mischievous to somebody; nor then, before warning to the party to desist and repent. Prov. xi. 13; xxv. 9, 10.

13. Trust no man with the main chance, and avoid to be trusted.

14. Make few resolutions, but keep them strictly.

15. Prefer elders and strangers on all occasions;

be rather last than first in conveniency and respect; but first in all virtues.

16. Have a care to trusting to after-games, for then there is but one throw for all; and precipices are ill places to build upon. Wisdom gains time, is beforehand, and teaches to choose seasonably and pertinently; therefore, ever strike while the iron is hot. But if you lose an opportunity, it differs in this from a relapse: less caution, and more resolution and industry must recover it.

17. Above all, remember your Creator: remember yourselves and your families, when you have them, in the youthful time and forepart of your life; for good methods and habits obtained then, will make you easy and happy the rest of your days. Every estate has its snare; youth and middle age, pleasure and ambition; old age, avarice: remember I tell you, that man is a slave where either prevails. Beware of the pernicious lusts of the eye, and the flesh, and the pride of life, 1 John ii. 15, 16, 17, which are not of the Father, but of the world. Get higher and nobler objects for your immortal part, O my dear children! and be not tied to things without you; for then you can never have the true and free enjoyment of yourselves to better things; no more than a slave in Algiers has of his house or family in London. Be free, live at home, in yourselves I mean, where lie greater treasures hid than in the Indies. The pomp, honour, and luxury of the world are the cheats, and the unthinking and inconsiderate are taken by them. But the retired man is upon higher ground, he sees and is aware of the trick, contemns the folly, and bemoans the deluded. This very consideration, doubtless, produced those two passions in the two greatest Gentiles of their time, Democritus and Heraclitus,

the one laughing, the other weeping, for the madness of the world, to see so excellent, reasonable a creature as man, so meanly, trifling, and slavishly employed.

18. Choose God's trades before men's ; Adam was a gardener, Cain a ploughman, and Abel a grazier or shepherd : these began with the world, and have least of snare, and most of use. When Cain became murderer, as a witty man* said, he turned a builder of cities, and quitted his husbandry : mechanics, as handicrafts, are also commendable, but they are but a second brood, and younger brothers. If Grace employ you not, let nature and useful arts ; but avoid curiosity there also, for it devours much time to no profit. I have seen a ceiling of a room, that cost half as much as the house ; a folly and a sin too.

19. Have but few books, but let them be well chosen and well read, whether of religious or civil subjects. Shun fantastic opinions : measure both religion and learning by practice ; reduce all to that, for that brings a real benefit to you, the rest is a thief and a snare. And indeed, reading many books is but a taking off the mind too much from meditation. Reading yourselves and nature, in the dealings and conduct of men, is the truest human wisdom. The spirit of a man knows the things of man, and more true knowledge comes by meditation and just reflection than by reading ; for much reading is an oppression of the mind, and extinguishes the natural candle ; which is the reason of so many senseless scholars in the world.

20. Do not that which you blame in another. Do not that to another, which you would not ano-

* Cowly, in his works on Agriculture.

ther should do to you. But above all, do not that in God's sight, you would not man should see you do.

21. And that you may order all things profitably, divide your day ; such a share of time for your retirement and worship of God ; such a proportion for your business ; in which remember to ply that first which is first to be done ; so much time for yourselves, be it for study, walking, visiting, &c. In this be first, and let your friends know it, and you will cut off many impertinences and interruptions, and save a treasure of time to yourselves, which people most unaccountably lavish away. And to be more exact, for much lies in this, keep a short journal of your time, though a day require but a line ; many advantages flow from it.

22. Keep close to the meetings of God's people, wait diligently at them, to feel the heavenly life in your hearts. Look for that more than words in ministry, and you will profit most. Above all, look to the Lord, but despise not instruments, man or woman, young or old, rich or poor, learned or unlearned.

23. Avoid discontented persons, unless to inform or reprove them. Abhor detraction, the sin of fallen angels and the worst of fallen men.

24. Excuse faults in others, own them in yourselves, and forgive them against yourselves, as you would have your heavenly Father and judge forgive you. Read Prov. xvii. 9, and Matt. vi. 14, 15. Christ returns and dwells upon that passage of his prayer, above all the rest, forgiveness, the hardest lesson to man, that of all other creatures most needs it.

25. Be natural ; love one another ; and remem-

ber, that to be void of natural affection, is a mark of apostacy set by the Apostle, 2 Tim. iii. 3. Let not time, I charge you, wear out nature ; it may kindred, according to custom, but it is an ill one, therefore follow it not. It is a great fault in families at this day : have a care of it, and shun that unnatural carelessness. Live as near as you can, visit often, correspond oftener, and communicate with kind hearts to one another, in proportion to what the Lord gives you ; and do not be close, nor hoard up from one another, as if you had no right nor claim in one another, and did not descend of one most tender father and mother.

26. What I write is to yours, as well as you ; if God gives you children, and in case a prodigal should ever appear among them, make not his folly an excuse to be strange or close, and so to expose such an one to more evil ; but shew bowels, as *John did to the young man that fell into ill company, whom with love he reclaimed, after his example that sends his sun and rain upon all.

27. Love silence, even in the mind ; for thoughts are to that, as words to the body, troublesome ; much speaking, as much thinking, spends, and in many thoughts, as well as words, there is sin. True silence is the rest of the mind, and is to the spirit, what sleep is to the body, nourishment and refreshment. It is a great virtue ; it covers folly, keeps secrets, avoids disputes, and prevents sin. See Job xiii. 5. Prov. x. 19, xii. 13, xvii. 28, xviii. 6, 7.

28. The wisdom of nations lies in their proverbs, which are brief and pithy ; collect and learn them, they are notable measures and directions for human life ; you have much in little ; they save

time in speaking; and upon occasion, may be the fullest and safest answers.

29. Never meddle with other folks' business, and less with the public, unless called to the one by the parties concerned, in which move cautiously and uprightly; and required to the other by the Lord in a testimony for his name and truth; remembering that old, but most true and excellent proverb, "*Bene qui latuit, bene vixit.*" He lives happily that lives hiddenly or privately, for he lives quietly. It is a treasure to them that have it: study it, get it, keep it: too many miss it that might have it: the world knows not the value of it. It doubles man's life, by giving him twice the time to himself, that a large acquaintance or much business will allow him.

30. Have a care of resentment, or taking things amiss, a natural, ready and most dangerous passion; but be apter to remit than resent, it is more Christian and wise. For as softness often conquers, where rough opposition fortifies; so resentment, seldom knowing any bounds, makes many times greater faults than it finds; for some people have outresented their wrong so far, that they made themselves faultier by it, by which they cancel the debt through a boundless passion, overthrow their interest and advantage, and become debtor to the offender.

31. Rejoice not at the calamity of any, though they be your enemies, Prov. xvii. 5, xxiv. 17.

32. Envy none; it is God that maketh rich and poor, great and small, high and low, Psalm xxxvii. 1. Prov. iii. 31, xxiii. 17, xxiv. 1. 1 Chron. xxii. 11, 12. Psalm cvii. 40, 41.

33. Be entreatable. Never aggravate. Never revile or give ill names. It is unmannerly as well as

unchristian. Remember Mat. v. 22, where it is said, "He that calls his brother fool is in danger of hellfire."

34. Be not morose nor conceited; one is rude, the other troublesome and nauseous.

35. Avoid questions and strife; it shews a busy and contentious disposition.

36. Add no credit to a report upon conjecture, nor report to the hurt of any. See Exod. xxiii. 1. Psalm xv. 3.

37. Beware of jealousy, except it be godly, for it devours love and friendship; it breaks fellowship, and destroys the peace of the mind. It is a groundless and evil surmise.

38. Be not too credulous; read Prov. xiv. 15. Caution is a medium, I recommend it.

39. Speak not of religion, neither use the name of God, in a familiar manner.

40. Meddle not with government; never speak of it; let others say or do as they please. But read such books of law as relate to the office of a justice, a coroner, sheriff and constable; also the doctor and student; some book of clerkship, and a treatise of wills, to enable you about your own private business only, or a poor neighbour's. For it is a charge I leave with you and yours, meddle not with the public, neither business nor money; but understand how to avoid it, and defend yourselves, upon occasion, against it. For much knowledge brings sorrow, and much doings more. Therefore know God, know yourselves; love home, know your own business and mind it, and you have more time and peace than your neighbours.

41. If you incline to marry, then marry your inclination rather than your interest: I mean what you love, rather than what is rich. But love for virtue,

temper, education and person, before wealth or quality, and be sure you are beloved again. In all which, be not hasty, but serious; lay it before the Lord, proceed in his fear, and be you well advised. And when married, according to the way of God's people, used among Friends, out of whom only choose, strictly keep covenant; avoid occasion of misunderstanding, allow for weaknesses, and variety of constitution and disposition, and take care of shewing the least disgust or misunderstanding to others, especially your children. Never lie down with any displeasure in your minds, but avoid occasions of dispute and offence; overlook and cover failings. Seek the Lord for one another; wait upon him together, morning and evening, in his holy fear, which will renew and confirm your love and covenant: give way to nothing that would in the least violate it: use all means of true endearment, that you may recommend and please one another; remembering your relation and union is the figure of Christ to his church; therefore, let the authority of love only bear sway your whole life.

42. If God give you children, love them with wisdom, correct them with affection: never strike in passion, and suit the correction to their age as well as fault. Convince them of their error before you chastise them, and try them; if they shew remorse before severity, never use that but in case of obstinacy or impertinency. Punish them more by their understanding than the rod, and shew them the folly, shame, and undutifulness of their faults, rather with a grieved than an angry countenance, and you will sooner affect their natures, and with a nobler sense, than a servile and rude chastisement can produce. I know the methods of some are severe corrections for faults, and artificial praises

when they do well, and sometimes rewards: but this course awakens passions worse than their faults; for one begets base fear, if not hatred; the other pride and vain glory, both which would be avoided in a religious education of youth; for they equally vary from it, and deprave nature. There should be the greatest care imaginable, what impressions are given to children: that method which earliest awakens their understandings to love, duty, sobriety, just and honourable things, is to be preferred. Education is the stamp parents give their children; they pass for that they breed them, or less value perhaps, all their days. The world is in nothing more wanting and reprobable, both in precept and example; they do with their children as with their souls, put them out at livery for so much a year. They will trust their estates or shops with none but themselves, but for their souls and posterity they have less solicitude. But do you breed your children yourselves; I mean as to their morals, and be their bishops and teachers in the principles of conversation: as they are instructed, so they are likely to be qualified, and your posterity by their precepts and examples which they receive from yours. And were mankind herein more cautious, they would better discharge their duty to God and posterity; and their children would owe them more for their education than for their inheritances. Be not unequal in your love to your children, at least in the appearances of it; it is both unjust and indiscreet: it lessens love to parents, and provokes envy among children. Let them wear the same clothes, eat of the same dish, have the same allowance as to time and expense. Breed them to some employment, and give all equal but the eldest; and to the eldest a double portion is very well. Teach them also frugality, and they

will not want substance for their posterity. A little beginning, with industry and thrift, will make an estate; but there is a great difference between saving and sordid. Be not scanty any more than superfluous; but rather make bold with yourselves, than be strait to others; therefore, let your charity temper your frugality and theirs.

What I have written to you, I have written to your children and theirs.

43. Servants you will have, but remember, the fewer the better, and those rather aged than young; you must make them such, or dispose of them often. Change is not good, therefore choose well, and the rather because of your children; for children, thinking they can take more liberty with servants than with their parents, often choose the servants' company, and if they are idle, wanton, ill examples, children are in great danger of being perverted. Let them therefore be Friends, and such as are well recommended: let them know their business as well as their wages; and as they do the one, pay them honestly the other. Though servants, yet remember they are brethren in Christ, and that you also are but stewards, and must account to God. Wherefore let your moderation appear unto them, and that will provoke them to diligence for love rather than fear, which is the truest and best motive to service. In short, as you find them, so keep, use and reward them, or dismiss them.

44. Distrust is of the nature of jealousy, and must be warily entertained, upon good grounds, or it is injurious to others, and instead of safe, troublesome to you. If you trust little, you will have but little cause to distrust. Yet I have often been whispered in myself of persons and things at first sight and motion, that hardly ever failed to be true;

though by neglecting the sense, or suffering myself to be argued or importuned from it, I have more than once failed of my expectation. Have therefore a most tender and nice regard to those first, sudden and unpremeditated sensations.

45. For your conduct in your business, and in the whole course of your life, though what I have said to you, and recommended you to, might be sufficient; yet I will be more particular as to those good and gracious qualifications, I pray God Almighty to season and accomplish you with, to his glory and your temporal and eternal felicity.

CHAP. III.

1. BE humble: it becomes a creature, a depending and borrowed being, that lives not of itself, but breathes in another's air, with another's breath, and is accountable for every moment of time, and can call nothing its own, but is absolutely a tenant at will of the great Lord of heaven and earth. And of this excellent quality you cannot be wanting, if you dwell in the holy fear of the omnipresent and all-seeing God: for that will shew you your vileness and his excellency, your meanness and his Majesty, and withal, the sense of his love to such poor worms, in the testimonies he gives of his daily care, mercy and goodness: that you cannot but be abased, laid low and humble: I say, the fear and love of God beget humility, and humility fits you for God and men. You cannot step well amiss, if this virtue dwell but richly in you; for then God will teach you. The humble he teacheth his ways, and

they are all pleasant and peaceable to his children: yea he “giveth grace to the humble, but resisteth the proud.” James iv. 6. 1 Pet. v. 5. “He regardeth the proud afar off.” Psalm cxxxviii. 6. They shall not come near him, nor will he hear them in the day of their distress, read Prov. xi. 2, xv. 33, xvi. 18, 19. Humility seeks not the last word, nor first place; she offends none, but prefers others, and thinks lowly of herself; is not rough or self-conceited, high, loud, or domineering; blessed are they that enjoy her. “Learn of me,” said Christ, “for I am meek and lowly in heart.” He washed his disciples’ feet, John xiii. Indeed himself was the greatest pattern of it. Humility goes before honour, Prov. xviii. 12. There is nothing shines more clearly through Christianity than humility; of this the holy Author of it is the greatest instance. He was humble in his incarnation; for he that thought it no robbery to be equal with God, humbled himself to become a man; and many ways made himself of no reputation. As first, in his birth or descent, it was not of the princes of Judah, but a virgin of low degree, the espoused of a carpenter; and so she acknowledges in her heavenly anthem, or ejaculation, Luke i. 47, 48, 52; speaking of the great honour God hath done her: “And my spirit hath rejoiced in God my Saviour, for he hath regarded the low estate of his hand maiden; he hath put down the mighty from their seats, and exalted them of low degree.” Secondly, he was humble in his life; he kept no court but in deserts and mountains, and in solitary places; neither was he served in state, his attendants being of the mechanic size. By the miracles he wrought, we may understand the food he eat, viz. Barley-bread and fish; and it is not to be thought there was any

curiosity in dressing them. And we have reason to believe his apparel was as moderate as his table. Thirdly, he was humble in his sufferings and death; he took all affronts patiently, and in our nature triumphed over revenge: he was despised, spit upon, buffeted, whipt, and finally crucified between thieves, as the greatest malefactor; yet he never reviled them, but answered all in silence and submission, pitying, loving, and dying for those by whom he was ignominiously put to death. O mirror of humility! let your eyes be continually upon it, that you may see yourselves by it. Indeed his whole life was one continued great act of self-denial; and because he needed it not for himself, he must needs do it for us; thereby leaving us an example that we should follow his steps, 1 Pet. ii. 21. And as he was, we should be, in this world, according to the beloved disciple, 1 John ii. 6. So what he did for us, was not to excuse but excite our humility. For as he is like God, we must be like him; and that the froward, the contentious, the revengeful, the striker, the duelist, &c. cannot be said to be of that number, is very evident. And the more to illustrate this virtue, I would have you consider the folly and danger of pride, its opposite: for this it was that threw the angels out of heaven, man out of paradise, destroyed cities and nations, was one of the sins of Sodom, Ezek. xvi. 49, the destruction of Assyria and Israel, Isaiah iii. 16, and the reason given by God for his great vengeance upon Moab and Ammon, Zeph. ii. 9, 10. Besides, pride is the vainest passion that can rule in man, because he has nothing of his own to be proud of, and to be proud of another's shews want of wit and honesty too. He not only did not make himself, but is born the nakedest and most helpless of almost all creatures. Nor can

he add to his days, or stature, or so much as make one hair of his head white or black. He is so absolutely in the power of another, that, as I have often said, he is at best but a tenant at will of the great Lord of all, holding life, health, substance, and every thing at his sovereign disposal; and the more man enjoys, the less reason he has to be proud, because he is the more indebted and engaged to thankfulness and humility.

Wherefore avoid pride as you would avoid the devil; remembering you must die, and consequently those things must die with you that could be any temptation to pride; and that there is a judgment follows, at which you must give an account, both for what you have enjoyed and done.

2. From humility springs meekness. Of all the rare qualities of wisdom, learning, valour, &c. with which Moses was endued, he was denominated by his meekness: this gave the rest a lustre they must otherwise have wanted. The difference is not great between these excellent graces; yet the Scripture observes some. God will teach the humble his way, and guide the meek in judgment. It seems to be humility perfectly digested, and from a virtue become a nature. A meek man is one that is not easily provoked, yet easily grieved; not peevish or testy, but soft, gentle, and inoffensive. O blessed will you be, my dear children, if this grace adorn you! There are divers great and precious promises to the meek in Scripture. That "God will clothe the meek, with salvation; and blessed are they, for they shall inherit the earth." Psalm xxxvii. 11. Mat. v. 5. Christ presses it in his own example: "Learn of me, for I am meek," &c. Mat. xi. 29. And requires his to become as little children, in order to salvation, Mat. xviii. 3, and "a meek and

quiet spirit is of great price with the Lord." 1 Pet. iii. 4. It is a fruit of the spirit, Gal. v. 22, 23, exhorted to, Eph. iv. 2, Col. iii. 12, Tit. iii. 2, and many places more to the same effect.

3. Patience is an effect of a meek spirit, and flows from it: it is a bearing and suffering disposition; not cholerick or soon moved to wrath, or vindictive; but ready to hear and endure too, rather than be swift and hasty in judgment or action. Job is as much famed for this, as was Moses for the other virtue: without it there is no running the Christian race, or obtaining the heavenly crown; without it there can be no experience of the work of God, Rom. v. 3, 4, 5, for patience worketh, saith the apostle, experience; nor hope of an eternal recompense, for experience worketh that hope. Therefore, says James, "Let patience have its perfect work." James i. 4. It is made the saint's excellency; "Here is the patience of the saints." Rev. xiii. 10. It is joined with the kingdom of Christ, Rev. i. 9. read Luke xxi. 19. "In patience possess your souls." Rom. xii. 12, xv. 4, 2 Cor. vi. 4, 1 Thes. v. 14. "Be patient towards all men," Tit. ii. 2, Heb. vi. 12, x. 36, which shews the excellency and necessity of patience, as that does the true dignity of a man. It is wise, and will give you great advantage over those you converse with on all accounts; for passion blinds men's eyes, and betrays men's weakness; patience sees the advantage and improves it. Patience inquires, deliberates, and brings to a mature judgment: through your civil as well as Christian course, you cannot act wisely and safely without it; therefore, I recommend this blessed virtue to you.

4. Shew mercy whenever it is in your power; that is, forgive, pity and help, for so it signifies.

Mercy is one of the attributes of God, Gen. xix. 19. Exod. xx. 6. Psalm lxxxvi. 15. Jer. iii. 12. It is exalted in Scripture above all his works, and is a noble part of his image in man. God hath recommended it, Hos. xii. 6. "Keep mercy and judgment, and wait on the Lord." God hath shewn it to man, and made it his duty, Mic. vi. 8. "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly," or, to humble thyself to walk with thy God: a short but ample expression of God's love, and man's duty; happy are you if you mind it. In which you see mercy is one of the noblest virtues. Christ has a blessing for them that have it, "Blessed are the merciful," Mat. v. "for they shall find mercy;" a strong motive indeed: in Luke vi. 35, 36, he commands it: "Be you merciful, as your Father is merciful." He bid the Jews, that were so over-righteous, but so very unmerciful, learn what this meaneth: "I will have mercy and not sacrifice." Mat. ix. 13: he hit them in the eye. And in his parable of the lord and his servants, he shews what will be the end of the unmerciful steward, Mat. xviii. 34, 35, that having been forgiven much by his master, would not forgive a little to his fellow-servant. Mercy is a great part of God's law, Exod. xxiii. 4, 5. It is a material part of God's true fast, Isaiah lviii. 6, 7. It is a main part of God's covenant, Jer. xxxi. 34, Heb. viii. 12, and the reason and rule of the last judgment, Mat. xxv. 31, to the end: pray read it. It is a part of the undefiled religion, James i. 27, iii. 17. Read Prov. xiv. 21, 22. But the merciful man's mercy reaches farther, even to his beast; then surely to man, his fellow creature, he shall not want it.

Wherefore I charge you, oppress nobody, man nor beast. Take no advantage upon the unhappy, pity the afflicted, make the case your own, and that of their wives and poor innocent children the condition yours, and you cannot want sympathy, bowels, forgiveness, nor a disposition to help and succour them to your ability. Remember, it is the way for you to be forgiven and helped in time of trial. Read the Lord's prayer, Luke xi. Remember the nature and goodness of Joseph to his brethren; follow the example of the good Samaritan, and let Edom's unkindness to Jacob's stock, Obad. x. 16, and the heathen's to Israel, Zach. i. 21, ii. 8, 9, be a warning to you. Read also, Prov. xxv. 21, 22; Rom. xii. 19, 20.

5. Charity is a near neighbour to mercy; it is generally taken to consist in this, not to be censorious, and to relieve the poor. For the first, remember you must be judged, Mat. vii. 1. And for the last, remember you are but stewards. "Judge not, therefore, lest you be judged." Be clear yourselves before you fling the stone. Get the beam out of your own eye; it is humbling doctrine, but safe. Judge, therefore, at your own peril: see it be righteous judgment, as you will answer it to the great Judge. This part of charity also excludes whispering, backbiting, talebearing, evil surmising; most pernicious follies and evils, of which beware. Read 1 Cor. xiii. For the other part of charity, relieving the poor, it is a debt you owe to God: you have all you have or may enjoy, with the rent-charge upon it. The saying is, that "He who gives to the poor, lends to the Lord:" but it may be said, not improperly, the Lord lends to us to give to the poor: they are at least partners by Providence with you, and have a right you must not defraud them of. You

have this privilege indeed, when, what, and to whom; and yet, if you heed your guide, and observe the object, you will have a rule for that too.

I recommend little children, widows, infirm and aged persons, chiefly to you; spare something out of your own purse, rather than let theirs go pinched. Avoid that great sin of needless expense on your persons and on your houses, while the poor are hungry and naked: my bowels have often been moved, to see very aged and infirm people, but especially poor helpless children, lie all night, in bitter weather, at the thresholds of doors in the open streets, for want of better lodging. I have made this reflection, if you were so exposed, how hard would it be to endure? The difference between our condition and theirs has drawn from me humble thanks to God, and great compassion and some supply to those poor creatures. Once more, be good to the poor: what do I say? Be just to them, and you will be good to yourselves: think it your duty, and do it religiously. Let the moving passage, Mat. xxv. 35, to the end, live in your minds: "I was an hungry, and thirsty, and naked, sick, and in prison, and you administered unto me:" and the blessing that followed: also what he said to another sort, "I was an hungry, and thirsty, and naked, and sick, and in prison, and you administered not unto me," for a dreadful sentence follows to the hard-hearted world. "Wo be to them that take the poor's pledge," Ezek. xviii. 12, 13, or eat up the poor's right. O devour not their part! less, lay it out in vanity, or lay it up in bags, for it will curse the rest. Hear what the Psalmist says, Psalm xli. "Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble: the Lord will preserve him and keep him alive: and he shall be blessed upon the

earth: and thou wilt not deliver him into the will of his enemies: the Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." This is the reward of being faithful stewards and treasurers for the poor of the earth. Have a care of excuses, they are, I know, ready at hand: but read Prov. iii. 27, 28; "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." "Say not unto thy neighbour, go, and come again, and to-morrow I will give; when thou hast it by thee." Also bear in mind Christ's doctrine, Mat. v. 42: "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." But above all, remember the poor woman that gave her mite; which Christ preferred above all, because she gave all, but it was to God's treasury, Mark xii. 42, 43, 44.

6. Liberality or bounty is a noble quality in man, entertained of few, yet praised of all, but the covetous dislike it, because it reproaches their sordidness. In this she differs from charity, that she has sometimes other objects, and exceeds in proportion. For she will cast her eye on those that do not absolutely want, as well as those that do; and always outdoes necessities and services. She finds out virtue in a low degree, and exalts it. She eases their burden that labour hard to live: many kind and generous spells such find at her hand, that do not quite want, whom she thinks worthy. The decayed are sure to hear of her. She takes one child, puts out another, to lighten the loads of over-charged parents; more to the fatherless. She shews the value of services in her rewards, and is never debtor to kindnesses; but will be creditor on all accounts. Where another gives six-pence, the liberal

man gives his shilling; and returns double the tokens he receives. But liberality keeps temper too; she is not extravagant any more than she is sordid; for she hates niggard's feasts as much as niggard's fasts; and as she is free, and not starched, so she is plentiful, but not superfluous and extravagant. You will hear of her in all histories, especially in Scripture, the wisest as well as the best of books: her excellency and her reward are there. She is commanded and commended, Deut. xv. 3, 4, 7, 8; and Psalm xxxvii. 21, 26: "The righteous sheweth mercy and giveth, and the good man is ever merciful and lendeth. He shews favour and lendeth, and disperseth abroad." Psalm cxii. 5, 9. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty; the liberal soul shall be fat." Prov. xi. 24, 25. "The bountiful eye shall be blessed." Prov. xxii. 9; the churl and liberal man are described, and a promise to the latter, that his liberality shall uphold him, Isaiah xxxii. 78. Christ makes it a part of his religion, and the way to be the children of the highest; read Luke vi. 34, 35. To lend and not receive again, and this to enemies as well as friends; yea, to the unthankful, and to the evil no exception made, no excuse admitted. The apostle Paul, 2 Cor. ix. 5, 10, enjoins it, threatens the straithanded, and promises the openhearted a liberal reward.

Wheresoever therefore, my dear children, liberality is required of you, God enabling of you, sow not sparingly nor grudgingly, but with a cheerful mind, and you shall not go without your reward; though that ought not to be your motive. But avoid ostentation, for that is using virtue to vanity, which will run you to profuseness, and that to want;

which begets greediness, and that avarice, the contrary extreme. As men may go westward till they come east, and travel till they and those they left behind them, stand antipodes, up and down.

7. Justice or righteousness, is another attribute of God, Deut. xxxii. 4. Psalm ix. 7, 8, v. 8. Dan. ix. 7, of large extent in the life and duty of man. Be just, therefore, in all things, to all; to God as your Creator; render to him that which is his, your hearts; for that acknowledgment he has reserved to himself, by which only you are entitled to the comforts of this and a better life. And if he has your hearts, you have him for your treasure, and with him all things requisite to your felicity. Render also to Cæsar that which is his lawful subjection: not for fear only, but conscience sake. To parents, a filial love and obedience. To one another, natural affection. To all people, in doing as you would be done by. Hurt no man's name or person. Covet no man's property in any sort. Consider well of David's tenderness to Saul, when he sought his life, to excite your duty; and Ahab's unjust covetousness and murder of Naboth, to provoke your abhorrence of injustice. David, though anointed king, took no advantages; he believed, and therefore did not make haste, but left it to God to conclude Saul's reign, for he would not hasten it. A right method and a good end, my dear children, God has shewn it you, and requires it of you.

Remember the tenth commandment, it was God that gave it, and will judge you by it. It comprehends restitution as well as acquisition, and especially the poor man's wages, Lev. xix. 13. Deut. xxiv. 14, 15. Jer. xxii. 13. Amos v. 11. Mal. iii. 5. Samuel is a great and good example of righteous-

ness, 1 Sam. xii. 3. He challenged the whole house of Israel: "Whom had he oppressed or defrauded?" The like did the apostle to the Corinthians, 2 Cor. vii. 2. He exhorted the Christians, to be careful that they did not defraud, 1 Thes. iv. 6, for this reason, that God was the avenger of the injured. But as bad as it was, there must be no going to law amongst Christians, 1 Cor. vi. 7. To your utmost power, therefore, owe no one any thing but love, and that in prudence as well as righteousness; for justice gives you reputation, and adds a blessing to your substance; it is the best security you can have for it.

I will close this head, with a few scriptures to each branch. To your superiors; "Submit to every ordinance of man, for the Lord's sake." 1 Pet. ii. 13. "Obey those that have rule over you." Heb. xiii. 17. "Speak not evil of dignities." Jude viii. 2 Pet. ii. 10. "My son, fear thou the Lord and the king, and meddle not with them that are given to change." Prov. xxiv. 21.

To your parents; Honour your father and your mother, that your days may be long in the land which the Lord your God shall give you." Exod. xx. 12. "Children obey your parents," it is the first commandment with promise, Ephes. vi. 1, 2. Great judgments follow those that disobey this law, and defraud their parents of their due: "Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer." Prov. xxviii. 24. Or such would destroy their parents if they could. It is charged by the prophet Ezekiel upon Jerusalem, as a mark of her wicked state: "In thee have thy princes set light by father and mother, oppressed strangers,

and vexed fatherless and widows." Ezek. xxi. 6, 7.

To thy neighbour; hear what God's servants taught: "To do justice and judgment, is more acceptable to the Lord than sacrifice." Prov. xxi. 3. "Divers weights and measures are alike abomination unto the Lord." Levit. xix. 36. Deut. xxv. 13 to 16, inclusive. Prov. xi. 1; xx. 10, 23. Read Prov. xxii. 16, 22, 23; xxiii. 10, 23. Peruse the sixth of Micah; also Zech. viii. 16, 17. And, especially the fifteenth Psalm, as a short, but full measure of life, to give acceptance with God.

I have said but little to you of distributing of justice, or being just in power or government; for I should desire you may never be concerned therein, unless it were upon your own principles, and then the less the better, unless God require it from you. But if it ever be your lot, know no man after the flesh, know neither rich nor poor, great nor small, nor kindred, nor stranger, but the cause, according to your understanding and conscience, and that upon deliberate inquiry and information. Read Exod. xxiii. from 1—10. Deut. i. 16, 17; xvi. 19, 20; xxiv. 17. 2 Sam. xxiii. 3. Jer. xxii. 3, 4. Prov. xxiv. 23. Lam. iii. 35, 36. Hos. xii. 6. Amos viii. 4, 5, 6, 7, 8. Zeph. ii. 3, iii. 1, 3. Zech. vii. 9, 10. Jer. v. 4, 5, 6; viii. 6, 7. Which shew both God's commands and complaints, and man's duty in authority; which, as I said before, wave industriously at all times, for privacy is freed from the clamour, danger, incumbrance and temptation, that attend stations in government: never meddle with it, but for God's sake.

8. Integrity is a great and commendable virtue. A man of integrity, is a true man, a bold man, and

a steady man ; he is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him : his word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most when he most needs him. His courage grows with danger, and conquers oppression by constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporizing in others. He runs with truth, and not with the times ; with right, and not with might. His rule is straight ; soon seen, but seldom followed : it has done great things. It was integrity preferred Abel's offering, translated Enoch, saved Noah, raised Abraham to be God's friend, and father of a great nation, rescued Lot out of Sodom, blessed and increased Jacob, kept and exalted Joseph, upheld and restored Job, honoured Samuel before Israel, crowned David over all difficulties, and gave Solomon peace and glory, while he kept it ; it was this that preserved Mordecai and his people, signally defended Daniel among the lions, and the children in the flames, that it drew from the greatest king upon earth, and a heathen too, a most pathetic confession to the power and wisdom of the God that saved them, and whom they served. Thus is the Scripture fulfilled, " The integrity of the upright shall guide them." Prov. xi. 3. O my dear children, fear, love, and obey this great, holy, and unchangeable God, and you shall be happily guided, and preserved through your pilgrimage to eternal glory.

9. Gratitude or thankfulness, is another virtue of great lustre, and so esteemed with God and all good men : it is an owning of benefits received, to their honour and service that confer them. It is indeed a noble sort of justice, and might, in a

sense, be referred as a branch to that head ; with this difference, though, that since benefits exceed justice, the tie is greater to be grateful, than to be just ; and consequently there is something baser and more reproachful in ingratitude than injustice. So that, though you are not obliged by legal bonds or judgments, to restitution with due interest, your virtue, honour, and humanity, are natural pledges for your thankfulness ; and by how much the less you are under external ties, esteem your inward ties so much the stronger. Those that can break them, would know no bounds : for, make it a rule to you, the ungrateful would be unjust too, but for fear of the law. Always own, therefore, the benefits you receive, and then to choose, when they may most honour or serve those that conferred them. Some have lived to need the favours they have done ; and should they be put to ask, where they ought to be invited ? No matter if they have nothing to shew for it, they shew enough when they shew themselves to those they have obliged : and such see enough to induce their gratitude, when they see their benefactors in adversity ; the less law the more grace and the stronger tie. It is an evangelical virtue, and works, as faith does, only by love : in this it exactly resembles a Christian state : “ We are not under the law, but under grace,” and it is by grace, and not by merit, “ that we are saved.” But are our obligations the less to God, that he heaps his favours so undeservedly upon us ? Surely no. It is the like here ; that which we receive is not owed or compelled, but freely given ; so no tie, but choice, a voluntary goodness without bargain or condition : but, has this, therefore, no security ? Yes certainly, the greatest ; a judgment-writ, and acknowledged in the mind ; he is

his to the altar with a good conscience : but how long ? As long as he lives. The characters of gratitude, like those of friendship, are only defaced by death, else indelible. " A friend loveth at all times," says Solomon, Prov. xvii. 17 ; xxvii. 10. And, " Thine own friend, and thy father's friend, forsake not." It is injustice which makes gratitude a precept. There are three sorts of men that can hardly be grateful ; the fearful man, for in danger he loses his heart, with which he should help his friend ; the proud man, for he takes that virtue for a reproach : he that unwillingly remembers he owes any thing to God, will not readily remember he is beholden to man. History lays it to the charge of some of this sort of great men, that, uneasy to see the authors of their greatness, have not been quiet till they have accomplished the ruin of those that raised them. Lastly, the covetous man is as ill at it as the other two ; his gold has spoiled his memory, and will not let him dare to be grateful, though perhaps he owes the best part, at least the beginning of it, to another's favour. As there is nothing more unworthy in a man, so nothing in man so frequently reproached in Scripture. How often does God put the Jews in mind for their forgetfulness and unthankfulness for the mercies and favours they received from him ; read Deut. xxxii. 15. Jersurun waxed fat, and kicked against God, grew unmindful, forgot and forsook his rock, that had done mighty things for him. Thus Moses, Deut. xxxi. 16, 17. Also Judges x. 11, 12, 13. And 1 Sam. viii. 8. David likewise in his lxxvii. cv. cvi. Psalms, gives a history of God's love to Israel, and their ingratitude. So Isaiah xvii. 1—11. Likewise Jer. ii. 31, 32 ; v. 7 to 20 ; xv. 6 ; xvi. 10, 11, 12. 20, 21 ; xviii. 15. Hos. viii. 9.

It is a mark of apostacy from Christianity, by the apostle, 2 Tim. iii. 2.

10. Diligence is another virtue useful and laudable among men: it is a discreet and understanding application of one's self to business; and avoids the extremes of idleness and drudgery. It gives great advantages to men: it loses no time, it conquers difficulties, recovers disappointments, gives despatch, supplies want of parts; and is that to them, which a pond is to a spring; though it has no water of itself, it will keep what it gets, and is never dry. Though that has the heels, this has the wind: and often wins the prize. Nor does it only concern handicrafts and bodily affairs; the mind is also engaged, and grows foul, rusty, and distempered without it. It belongs to you, throughout your whole man; be no more sauntering in your minds than in your bodies. And if you would have the full benefit of this virtue, do not balk it by a confused mind. Shun diversions: think only of the present business, till that be done. Be busy to purpose; for a busy man, and a man of business, are two different things. Lay your matters right, and diligence succeeds them, else pains is lost. How laborious are some to no purpose! Consider your end well, suit your means to it, and then diligently employ them, and you arrive where you would be, with God's blessing. Solomon praises diligence very highly: first, it is the way to wealth: "The diligent hand maketh rich." Prov. x. 4. "The soul of the diligent shall be made fat." Chap. xiii. 4. There is a promise to it, and one of another sort to the sluggard, chap. xiii. 21. Secondly, it prefers men, chap. xxii. 29. "Seest thou a man diligent in his business? he shall stand before kings." Thirdly, it preserves an estate: "Be thou diligent

to know the state of thy flocks, and look well to thy herds; for riches are not for ever." Chap. xxvii. 23, 24. There is no living upon the principal, you must be diligent to preserve what you have, whether it be acquisition or inheritance; else it will consume. In short, the wise man adviseth, "Whatsoever thy hand finds to do, do it with thy might." Eccl. ix. 10. As it mends a temporal state, no spiritual one can be got or kept without it. Moses earnestly presses it upon the Israelites, Deut. iv. 9, and vi. 7. The apostle Paul commends it in the Corinthians, and Titus to them for that reason, 2 Cor. viii. 7, 22. So he does Timothy to the Philippians on the same account, and urges them to work out their salvation, Phil. ii. 12, 20, 21. Peter also exhorts the churches to that purpose: "Wherefore the rather brethren," says he, "give diligence to make your calling and election sure; for if you do these things, you shall never fail." 2 Pet. i. 10; and in chap. iii. 13, 14. "Wherefore, beloved, seeing that you look for such things;" the end of the world and last judgment, "Be diligent that you may be found of him in peace, without spot and blameless." Thus, diligence is an approved virtue: but remember, that is a reasonable pursuit or execution of honest purposes, and not an over-charging or oppressive prosecution to mind or body, of most lawful enterprises. Abuse it not therefore to ambition or avarice. Let necessity, charity, and conveniency govern it, and it will be well employed, and you may expect prosperous returns.

11. Frugality is a virtue too, and not of little use in life, the better way to be rich, for it has less toil and temptation. It is proverbial, a penny saved is a penny got. It has a significant moral; for this

way of getting is more in your own power and less subject to hazard, as well as snares, free of envy, void of suits, and is before-hand with calamities. For many get, that cannot keep, for want of frugality, and spend what they get, and so come to want what they have spent. But have a care of the extreme: want not with abundance, for that is avarice, even to sordidness; it is fit you consider children, age and casualties, but never pretend those things to palliate and gratify covetousness. As I would have you liberal, but not prodigal; and diligent, but not drudging; so I would have you frugal, but not sordid. If you can, lay up one half of your income for those uses, in which let charity have at least the second consideration: but not Judas's, for that was in the wrong place.

12. Temperance I must earnestly recommend to you, throughout the whole course of your lives: it is numbered amongst "the fruits of the Spirit;" Gal. v. 23; and is a great and requisite virtue. Properly and strictly speaking, it refers to diet: but, in general, may be considered as having relation to all the affections and practices of men. I will, therefore, begin with it in regard to food, the sense in which it is customarily taken. Eat to live, and not live to eat, for that is below a beast. Avoid curiosities and provocations; let your chiefest sauce be a good stomach, which temperance will help to get you. You cannot be too plain in your diet, so you are clean; nor too sparing, so you have enough for nature. For that which keeps the body low, makes the spirit clear, as silence makes it strong. It conduces to good digestion, that to good rest, and that to a firm constitution. Much less feast any, except the poor; as Christ taught, Luke xvi. 12, 13. For entertainments are rarely without sin; but receive

strangers readily. As in diet, so in apparel, observe, I charge you, an exemplary plainness. Choose your clothes for their usefulness, not the fashion, and for covering and not finery, or to please a vain mind in yourselves or others: they are fallen souls, that think clothes can give beauty to man. "The life is more than the raiment." Mat. vi. 25. Man cannot mend God's work, who can give neither life nor parts. They shew little esteem for the wisdom and power of their Creator, that under-rate his workmanship (I was going to say, his image) to a tailor's invention: gross folly and profanity! but do you, my dear children, call to mind who they were of old, that Jesus said took so much care about what they should eat, drink, and put on: were they not Gentiles, heathens, a people without God in the world? Read Mat. vi. and when you have done that, peruse those excellent passages of the apostles Paul and Peter, 1 Tim. ii. 9, 10, and 1 Pet. iii. 3—5; where, if you find the exhortation to women only, conclude it was effeminate and a shame then for men to use such arts and costs upon their persons. Follow you the example of those primitive Christians, and not voluptuous Gentiles, that perverted the very order of things: for they set lust above nature, and the means above the end, and preferred vanity to conveniency; a wanton excess, that has no sense of God's mercies, and therefore cannot make a right use of them, and less yield the returns they deserve. In short, these intemperances are great enemies to health and to posterity; for they disease the body, rob children, and disappoint charity, and are of evil example; very catching, as well as pernicious evils. Nor do they end there: they are succeeded by other vices, which made the apostle put

them together in his epistle to the Galatians, chap. v. 20, 21. The evil fruits, of this part of intemperance, are so many and great, that, upon a serious reflection, I believe there is not a country, town, or family, almost, that does not labour under the mischief of it. I recommend to your perusal, the first part of *No Cross No Crown*, and of the *Address to Protestants*, in which I am more particular in my censure of it: as are the authorities I bring in favour of moderation. But the virtue of temperance does not only regard eating, drinking, and apparel, but furniture, attendance, expense, gain, parsimony, business, diversion, company, speech, sleeping, watchings, and every passion of the mind, love, anger, pleasure, joy, sorrow, resentment, are all concerned in it: therefore, bound your desires, teach your wills subjection, take Christ for your example, as well as guide. It was he that led and taught a life of faith in Providence, and told his disciples the danger of the cares and pleasures of this world; they choked the seed of the kingdom, stifled and extinguished virtue in the soul, and rendered man barren of good fruit. His *Sermon upon the Mount*, is one continued divine authority in favour of an universal temperance. The apostle, well aware of the necessity of this virtue, gave the Corinthians a seasonable caution. "Know ye not," says he, "that they which run in a race, run all, but one receiveth the prize? So run that you may obtain. And every man that striveth for mastery, (or seeketh victory) is temperate in all things: (he acts discreetly and with a right judgment.) Now, they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run not as uncertainly; so fight I, not as one that beateth the air: but I keep under my

body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should become a castaway." 1 Cor. ix. 24—27. In another chapter, he presses temperance almost to indifferency: "But this I say, brethren, the time is short: it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that use this world, as not abusing it." And all this is not without reason: he gives a very good one for it: "For, (saith he,) the fashion of the world passeth away: but I would have you without carefulness." 1 Cor. vii. 29, 32. It was for this cause he pressed it so hard upon Titus to warn the elders of that time to be "sober, grave, temperate;" Tit. ii. 2; not eager, violent, obstinate, tenacious, or inordinate in any sort. He makes it an indispensable duty in pastors of churches, that they be "not self-willed, not soon angry, not given to wine or filthy lucre, but lovers of hospitality, of good men, sober, just, holy, temperate." Tit. i. 7, 8. And why so? Because against these excellent virtues there is no law, Gal. v. 23.

I will shut up this head (being touched upon in divers places of this Advice) with this one most comprehensive passage of the apostle, Phil. iv. 5. "Let your moderation be known unto all men, the Lord is at hand." As if he had said, take heed; look to your ways; have a care what you do; for the Lord is near you, even at the door: he sees you, he marks your steps, tells your wanderings, and he will judge you. Let this excellent, this home and close sentence live in your minds: let it ever dwell upon your spirits, my beloved children, and influence all your actions, ay, your affec-

tions and thoughts. It is a noble measure, sufficient to regulate the whole ; they that have it, are easy as well as safe. No extreme prevails ; the world is kept at arm's-end ; and such have power over their own spirits, which gives them the truest enjoyment of themselves and what they have : a dominion greater than that of empires. O may this virtue be yours ! You have grace from God for that end, and it is sufficient : employ it, and you cannot miss of temperance, nor therein of the truest happiness in all conduct.

13. I have chosen to speak in the language of the Scripture ; which is that of the Holy Ghost, the Spirit of truth and wisdom, that wanted no art or direction of man to speak by, and express itself fitly to man's understanding. But yet that blessed principle, the Eternal Word, I began with to you, and which is that Light, Spirit, Grace and Truth, I have exhorted you to in all its holy appearances, or manifestations in yourselves, by which all things were at first made, and men enlightened to salvation, is Pythagoras's great Light and Salt of Ages ; Anaxagoras's divine Mind ; Socrates' good Spirit ; Timæus's unbegotten Principle, and Author of all Light ; Hieron's God in man ; Plato's eternal, ineffable and perfect principle of Truth ; Zeno's Maker and Father of all ; and Plotin's Root of the soul : who, as they thus stiled the Eternal Word, so for the appearance of it in man, wanted not very significant words. A domestic God, or God within, say Hieron, Pythagoras, Epictetus, and Seneca ; Genius, Angel or Guide, say Socrates and Timæus ; the light and Spirit of God, says Plato ; the divine Principle in man, says Plotin ; the divine Power and Reason, the infallible immortal Law in the minds of men, says Philo ;

and the Law and Living Rule of the mind, the interior Guide of the Soul, and everlasting Foundation of Virtue, says Plutarch. Of which you may read more in the first part of *The Christian Quaker*, and in the *Confutation of Atheism*, by Dr. Cudworth. These were some of those virtuous Gentiles, commended by the apostle, Rom. ii. 13, 14, 15, who, though they had not the Law given to them, as the Jews had, with those instrumental helps and advantages, yet, doing by nature, the things contained in the law, they became a Law unto themselves.

WILLIAM PENN.

A
PLAIN AND SERIOUS
ADDRESS
TO
THE MASTER OF A FAMILY,
ON THE
IMPORTANT SUBJECT
OF
FAMILY RELIGION.

PLAIN AND SERIOUS ADDRESS.

SIR,

YOU may easily apprehend, that the many interruptions to which personal visits are liable, make it difficult for ministers to find a convenient time, in which they may apply themselves suitably and largely to those committed to their care; or at least, if they resolve to do it, will necessarily make their progress through large congregations very slow. I therefore take this method of visiting you while alone, and of addressing you on the very important subject of family religion. For your own sake, and the sake of those dearest to you, I entreat you to give me a calm attentive hearing. And I would particularly desire, that if it be by any means practicable, (as with a little contrivance and resolution I hope it may,) you would secure one hour on the morning of the Lord's-day after you receive it, not merely to run over this letter in a cursory manner, but deliberately to weigh and consider it, and to come to some determination, as in the sight of God, that you will, or that you will not, comply with the petition which it brings; if I may not rather say, with the demand which in his name it makes upon you.

As I purpose to deliver it to every master of a family, under my stated care, or to every mistress where there is no master, (that no offence of any

kind may be taken, which it is in my power to prevent,) I know it will come to many, who have long been exemplary for their diligence and zeal in the duties I am recommending; to many, whom their own experience hath instructed in the pleasures and advantages which flow from them; an experience which will enforce them more effectually than any thing which it is possible for me to say. Such will, I hope, by what they read, be confirmed in pursuing the good resolution they have taken, and the good customs they have formed; and will also be excited more earnestly to endeavour to contribute towards introducing the like, into other families over which they have any influence, and especially into those which may branch out from their own, by the settlement of children or servants. In this view, as well as to awaken their thankfulness to divine grace, which hath inclined them to the discharge of their duty in so great, yet so frequently neglected, an article of it, I hope the heads of praying families will not peruse this letter in vain. But it is intended as an address to those, who have hitherto lived in the omission of it; and if there were but one such master of a family under my care, I would gladly submit to the labour in which I am now engaging for his sake alone. To such therefore I now turn myself; and oh that divine grace might engage every one of such a character to hear me with attention, and might enforce upon his conscience the weight of reasons, the evidence of which the lowest may receive, and to which it is impossible that the highest should find any thing solid to object!

Oh my dear friend, whoever you are, (for I

know no one under my care to whom I may not address that appellation,) give me leave to tell you plainly, that while I write this I have that awakening scripture in my view: "pour out thy fury upon the Heathen that know thee not, and upon *the families that call not on thy name*," Jer. x. 25. I appeal to you as a man of ordinary sense and understanding, (as it needs no more,) to judge whether this do not strongly imply that it may be taken for granted, every family which is not a Heathen family, which is not quite ignorant of the living and true God, will call upon his name. Well may it then pain my heart, to think that there should be a professedly Christian family, whom this dreadful character suits. Well may it pain my heart, to think of the divine fury, which may be poured out on the heads and on the members of it: and well may it make me desirous to do my utmost to secure you and yours, from every appearance, from every possibility, of such danger. Excuse the earnestness with which I may address you. I really fear, lest "while you delay, the fire of the divine displeasure should fall upon you," Gen. xix. 16, 17. And as I adore the patience of God in having thus long suspended the storm, I am anxious about every hour's delay, lest it should fall the heavier.

I will therefore, as plainly and seriously as I can, endeavour to convince you of your duty, if peradventure you are not already secretly convinced of it; as truly I believe most who neglect it, under the regular administration of Gospel ordinances, are.—I will then touch on a few of those objections, which have been pleaded to excuse in some degree so shameful an omission.—And this

will naturally lead me to conclude with a few hints, which may serve by way of direction, for the proper introduction and discharge of the services to which I am endeavouring to engage you.

I mean not to handle the subject at large, which would afford abundant matter for a considerable volume; as indeed several volumes have been written upon it, by divines of different denominations, who, however various in other opinions, agree here; as what intilligent Christian can disagree? But I mean to suggest a few plain things, which it is evident you have not sufficiently considered, and which, if duly weighed, may, by the blessing of God, answer my present purpose. Now the arguments I shall propose will be such, that if you will not regard them, little is to be hoped from any other: for surely the mind of man can discover none of greater and more universal importance; though I readily acknowledge, that many others might enforce them with greater energy and address. Yet if the desire, the most earnest desire of succeeding can add any of the proper arts of persuasion, they will not be wanting here. And I would fain speak, as one who considers, how much of the glory of God, how much of your own happiness, and that of your dear children, for time and eternity, depends on the success of what I am now to lay before you.

What I desire and entreat of you is, that you would honour and acknowledge God in your families, by calling them together every day, to hear some part of his word read to them, and to offer, for a few minutes, at least, your united confessions, prayers and praises to him. And is this a cause that should need to be pleaded at large by

a great variety of united motives? Truly the petition seems so reasonable, and a compliance with it from one who has not quite renounced religion might seem so natural, that one would think the bare proposing it might suffice. Yet experience tells us, it is much otherwise. This letter will come into the hands of some, who, though they maintain a public profession of religion, have been again and again exhorted to it in vain, and that perhaps for succeeding years. I might say a great deal to upbraid such especially, on account of this neglect; but I rather choose to entreat to the future performance of the duty; humbly hoping that, criminal as former negligence has been, a gracious God will mercifully forgive it, to those who repent and desire to reform.

And oh that I could engage you to this, by representing in the plainest, kindest, and most affectionate manner, the reasonableness, and advantage of this duty! For if it be reasonable, if it be evidently advantageous, there are numberless general precepts of scripture, which must comprehend and enforce it, if it were less immediately supported than it is by particular passages, which yet, as I shall presently shew, do many of them strongly recommend it to us.

Consider, sir, for I address myself to every particular person, seriously consider the apparent reasonableness of family-religion. Must not your consciences presently tell you, it is fit that persons who receive so many mercies together, should acknowledge them together? Can you in your own mind be satisfied, that you and your nearest relatives should pay no joint homage to that God, who hath set you in your family, and who hath

given to you, and to the several members of it, so many domestic enjoyments? your Creator and theirs, your preserver and theirs, your daily benefactor and theirs? Can it be right, if you have any sense of these things each of you in your own hearts, that the sense of them should be concealed and smothered there, and that you should never join in your grateful acknowledgments to him? Can you imagine it reasonable, that when you have a constant dependence on him for so many mercies, without the concurrence of which your family would be a scene of misery, you should never present yourselves together in his presence, to ask them at his hand? Upon what principles is public worship to be recommended and urged, if not by such as have their proportionable weight here?

Indeed the force of these considerations hath not only been known and acknowledged by the people of God in all ages; we have not only Noah and Abraham, Joshua and David, Job and Daniel, under a much darker dispensation than ours, as examples of it: but we may venture to say, that where ever there has been a profession of any kind of religion, it has been brought into private houses as well as public temples. The poor heathens, as we certainly know from the remaining monuments of them, had their lares and their penates, which were household images, some of them in private chapels, and others about the common hearth, where the family used to worship them by frequent prayers and sacrifices. And the brass, and wood, and stone, of which they consisted, shall (as it were) cry out against you, shall rise up against you and condemn you, if while

you call yourselves the worshippers, of the one living and eternal God, and boast in the revelation you have received by his prophets and by his Son, you presume to omit an homage, which the stupid worshippers of such vanities as these failed not to present to them, while they called them their Gods. Be persuaded then, I beseech you, to be consistent in your conduct. Either give up all pretences to religion, or maintain a steady and uniform regard to it, at home as well as abroad, in the family, as well as in the closet, or at church. But the reasonableness of this duty, and the obligations which bind you in conscience to the practice of it, will farther appear, if you consider,

The many advantages, which will, by the divine blessing, attend a proper discharge of it. And here, I would more particularly represent the good influence, which family devotions are likely to have,—upon the young persons committed to your care,—upon your own hearts,—and upon the advancement of a general reformation, and the propagation of religion to those that are yet unborn.

Consider in the first place, what is most obvious, the happy influence which the duty I am recommending might have upon the young members of your family, the children and servants committed to your care. For I now consider you, as a parent, and a master. The father of a family is a phrase, that comprehends both these relations; and with great propriety, as humanity obliges us to endeavour to take a parental care of all under our roof. And indeed,

You ought to consider your servants, in this view, with a tender regard. They are probably

in the flower of life, for that is the age which is commonly spent in service; and you should recollect how possible it is, that this may be, if rightly improved, the best opportunity their whole life may afford them for learning religion, and being brought under the power of it. If your servants are already instructed in it, by being brought up in families where these duties have been maintained; let them not, if they should finally miscarry, have cause to impute it to you, and to testify before God in the day of their condemnation, "that it was under your roof that they learnt the neglect and forgetfulness of God, and of all that their pious parents, perhaps in a much inferior station of life to you, had in earlier days been attempting to teach them; to teach them, in moments taken from labour, or from repose almost necessary for their subsistence." On the other hand, if they come to you quite ignorant of religion, (as, if they come from prayerless families, it is very probable that they do,) have compassion upon them, I entreat you, and endeavour to give them those advantages which they never yet had; and which it is too probable, as things are generally managed, they never will have, if you will not afford them.

But I would especially, if I might be allowed to borrow the pathetic words of Job, "entreat you by the children of your own body," Job xix. 17. I would now as it were present them all before you, and beseech you by all the bowels of parental affection, (which I have myself so strongly felt, that to all the other tokens of tenderness and love, you would not refuse to add this, with-

out which many of the rest may be worse than in vain.

Give me leave to plead with you, as the instruments of introducing them into being. Oh remember, it is indeed a debased and corrupted nature you have conveyed to them. Consider, that the world, into which you have been the means of bringing them, is a place in which they are surrounded with many temptations, and in which, as they advance in life, they must expect many more ; so that in plain terms, it is on the whole much to be feared, that they will perish in the ignorance and forgetfulness of God, if they do not learn from you to love and serve him. For how can it be expected they should learn this at all, if you give them no advantages for receiving and practising the lesson at home ?

And let me further urge and entreat you to remember, that these dear children, whose tender age, and perhaps amiable forms and dispositions, might attract the affection and solicitude of strangers, are committed to your especial and immediate care by God their Creator. And he has made them thus dependent upon you, and others that have in their infancy and childhood the care of them, that there might be hereafter a better opportunity of forming their minds, and of influencing them to a right temper and conduct. And can this by any means be effectually done, if you do not at proper times call them together, to attend to the instructions of the word of God, and to join in solemn prayers and supplications to him ? At least is it possible, it should be done any other way with equal advantage, if this be not added to the rest ?

Family worship is a most proper way of teaching children religion, as you teach them language, by insensible degrees ; a little one day, and a little another ; for to them line must be upon line, and precept upon precept. They may learn to conceive aright of the divine perfections, when they hear you daily acknowledging and adoring them : their hearts may be early touched with pious remorse for sin, when they hear your confessions poured out before God : they will know what mercies they are to ask for themselves, by observing what turn your petitions take : your intercessions may diffuse into their minds a spirit of love to mankind, a concern for the interest of the church, and of their country ; and, what is not I think by any means to be neglected, sentiments of loyalty towards our excellent form of government : and your solemn thanksgivings for the bounties of Providence, and for the benefits of a spiritual nature, may affect their hearts with those gracious impressions towards the gracious Author of all, which may excite in their little breasts love to him, the most noble and genuine principles of all true and acceptable religion. Thus they may become Christians by insensible degrees, and grow in the knowledge and love of the truth, as they do in stature

By observing your reverent and solemn deportment, (as reverent and solemn I hope it will always at such seasons be) they may get some notion of an invisible being before they are of age to understand the definition of the term God ; and may feel their minds secretly impressed with an humble awe and veneration, before they can explain to you their sense of it. And whatever

instructions you give them concerning his nature and his will, and the way of obtaining his favour by Jesus Christ, all your admonitions relating to the importance of that invisible world we are going to, and the necessary preparation for it, will be greatly illustrated by the tenour of your daily devotions, as well as by those excellent lessons which the word of God, when solemnly read to them morning and evening, will afford. Nor is it by any means to be forgotten, that while they hear themselves, and their own concerns, mentioned before God in prayer, while they hear you earnestly pleading for the divine blessing upon them, (especially if it be in expressions wisely varied, as some particular occurrences in their lives and in yours may require,) it may very probably be a means of moving their impressible hearts; as it may powerfully convince them of your deep and tender concern for their good, and may add great weight to the instructions you may address to them: So that it may appear, even "while you are praying for them, that God hears," Isa. lxxv. 24. And indeed I have known some instances of excellent persons, who have dated their conversion to God, even after they had begun visibly to degenerate, from the prayers, from the serious and pathetic prayers, which they have heard their pious fathers, perhaps I might add their pious mothers, presenting before God on their account.

Indeed were this duty properly attended to, it might be expected, that all Christian families would, according to their respective sizes and circumstances, become nurseries of piety; and you would see in the most convincing view, the

wisdom of Providence, in making human infants so much more dependent on their parents, and so much more incapable to shift for themselves, than the offspring of inferior creatures.

Let me then entreat you, my dear friend, to look on your children the very next time you see them, and ask your own heart, how you can answer it to God, and to them, that you deprive them of such advantages as these, without which it is to be feared, your care of them in other respects will turn to but little account, should they be ever so prosperous in life. For what is prosperity in life without the knowledge, and fear, and love of God? What, but the poison of the soul, which swells and kills it? What, but the means of making it more certainly, more deeply, more intolerably miserable; when all its transient and empty amusements are passed "away like a dream when one awaketh," Psal. lxxiii. 20. In short, not to mention the happy influence it may have on their temporal affairs, by drawing down the divine blessing, and by forming their minds to those virtues, which pave the way to wealth and reputation, health and contentment, which make no enemies, and attract many friends; it is, with respect to the eternal world, the greatest cruelty to your children thus to neglect giving them those advantages, which no other cares in education itself exclusive of these can afford: and it is impossible, you should ever be able to give them any other equivalent. If you do your duty in this respect, they will have reason to bless you living and dying; and if you neglect it, take care that you and they come not, in consequence of that neglect, into a world, where (horrid as the

thought may now seem,) you will for ever be cursing each other. And thus I am fallen insensibly, because so naturally, from what I was saying of the concern and interest of those under your care, to your own, so far as it may be distinguished from theirs.

Let me therefore press you to consider how much your own interest is concerned in the matter; the whole of your interest, both spiritual and temporal.

Your spiritual interest is infinitely the greatest, and therefore I will begin with that. And here let me seriously ask you, do you need those advantages for religion, which the performance of family duty will give you, added to those of a more secret and a more public nature, if peradventure they are regarded by you? These instructions, these adorations, these confessions, these supplications, these intercessions, these thanksgivings, which may be so useful to your children and servants, may they not be useful to yourselves? May not your own hearts have some peculiar advantage for being impressed, when you are the mouth of others in these domestic devotions, beyond what in a private station of life it is otherwise possible you should have? Oh! these lessons of religion to your own souls, every morning and evening, might be (if I may be allowed the expression) either the seed or foretaste, of salvation to you. Nay, the remoter influence they may have on your conduct, in other respects, and at other times, when considered merely in the general as religious exercises performed by you in your family, is to be recollected as an argument of vast importance.

A sense of common decency would engage you, if you pray with your family, to avoid a great many evils, which would appear doubly evil in a father or a master, who kept up such religious exercises in his house. I will not now, Sir, speak of yourself, for I would not offend by supposing any thing grossly bad of you. But do you imagine, that if reading the Scripture and family prayer were introduced into the houses of some of your neighbours, drunkenness and lewdness, and cursing and swearing, and profaning the Lord's day, would not, like so many evil dæmons, be quickly driven out? The master of the family would not for shame indulge them, if he had nothing more than the form of duty kept up; and his reformation, though only external, and at first on a kind of constraint, would carry with it the reformation of many more, who have such a dependence on his favour as they would not sacrifice, though by a madness very prevalent among the children of men, they can venture to sacrifice their souls to every trifle.

And may it not perhaps be your more immediate concern, to recollect, that if you prayed with your family, you would yourself be more careful to "abstain from all appearance of evil," 1 Thes. v. 22. You would find out a way to suppress that turbulency of passion, which may now be ready to break out before you are aware, and other imprudencies, in which your own heart would check you by saying, "does this become one, that is by and by to kneel down with his domestics, his children and servants, and adore God with them, and pray against every thing which displeases God, and makes us unfit for the hea-

venly world ?” I will not say this will cure every thing that is wrong ; but I believe you are already persuaded, it would often have a very good influence. And I fear it is the secret desire of indulging some irregularities without such a restraint, that, infamous as such a victory is, hath driven out family prayer from several houses where it was once maintained, and hath excluded it from others. But if you have any secret disinclination of heart rising against it in this view, it becomes you seriously to take the alarm ; for to speak plainly, I have hardly known a blacker symptom of damnation, than a fear of being restrained in the commission of sin.

After this it may seem a matter of smaller importance, to urge the good influence which a proper discharge of family duty may have upon your own temporal affairs ; both by restraining you from many evils, and engaging you to a proper conduct yourself, and also by impressing your children and servants with a sense of religion. And it is certain the more careful they are of their duty to God, the more likely they will be to perform their duty to you. Nor can any thing strengthen your natural authority among them more, than your presiding in such solemnities, if supported by a suitable conduct. But I would hope, nobler motives will have a superior weight. And therefore waving this topic, I entreat you as the last argument to consider,

The influence it may have on a general reformation, and on the propagation of religion to those who are yet unborn. You ought to consider every child and servant in your family, as one who may be a source, not only of life, but (in

some degree) of character and happiness, to those who are hereafter to arise into being; yea, whose conduct may in part affect those that are to descend from them in the following generation. If they grow up, while under your eye, ignorant of religion, they will certainly be much less capable of teaching it to others; for these are the years of discipline, and if they be neglected now, there is little probability of their receiving after-instruction. Nor is this all the evil consequence; for it is highly probable, that they will think themselves authorized by your example to a like negligence, and so you may entail heathenism under disregarded Christian forms, on your descendants and theirs in ages to come. Whereas your diligence and zeal might be remembered, and imitated by them, perhaps when you are in your grave; and the stock which they first received from you, might with rich improvements be communicated to great numbers, so that one generation after another might learn to fear and serve the Lord. On the whole, God only knows what a church may arise from one godly family, what a harvest may spring up from one single seed; and on the other hand, it is impossible to say, how many souls may at length perish by the treacherous neglect of a single person, and to speak plainly, by your own.

These, Sir, are the arguments I had to plead with you, and which I have selected out of many more: and now give me leave seriously to ask you, as in the presence of God, whether there are not on the whole an unanswerable force in them! And if there be, what follows, but that you immediately yield to that force, and set up family

worship, this very day. For methinks, I would hardly thank you for a resolution to do it to-morrow, so little do I expect from that resolution. How can you excuse yourself in the continued omission? Bring the matter before God: he will be the final judge of it; and if you cannot debate the question as in his presence, it is a sign of a bad cause, and of a bad heart too; which is conscious of the badness of the cause, and yet will not give it up, nor comply with a duty of your obligations to which you are secretly convinced, and yet in effect say, "I will go on in this sin, and venture the consequence." Oh it is a dreadful venture, and will be found in effect, "provoking the Lord to jealousy, as if you were stronger than he," 1 Cor. x. 22.

But perhaps there may arise in your mind some objections, which may in some degree break the force of this conviction, and which in that view it may be expedient for me to discuss a little before I dismiss the subject and close my address to you. You may perhaps be ready to object,

1. "That family prayer is not in so many words commanded in scripture; and therefore however expedient in some cases, it cannot be so universal and so important a duty, as we represent it."

I answer plainly, that it is strongly recommended in scripture, and consequentially commanded; as there are precepts, which plainly include, though they do not particularly express it. And I appeal to yourself in this matter. When God is represented as giving this reason to his angels for a particular favour to be bestowed on Abraham, because "he knew, that he would command his

children and household to keep the way of the Lord, that he might obtain the blessing promised," Gen. xviii. 19. did he not intend to declare his approbation of the care he took to support religion in his family? and can it be supported in a total neglect of prayer?—Again, do you not in your conscience think that the Spirit of God meant, that we should take Joshua for an example, when he tells us, that he resolved, and publicly declared the resolution, "that he and his house would serve the Lord," Josh. xxiv. 15. which must express a religious care of his family too?—Do you not believe, that this blessed Spirit meant it as a commendation of Job, that he "offered sacrifices for all his children," Job i. 5. sacrifices, undoubtedly attended with prayers; when he feared lest the gait of their hearts in their successive feasting might have betrayed them into some moral evil?—And was it not to do an honour to David, that the Scripture informs us, that he "went home to bless his household," 2 Sam. vi. 20. that is, to perform some solemn act of domestic worship, when he had been spending the whole day in public devotions?—What think you of the example of Daniel who "prayed in his house with his windows open toward Jerusalem," Dan. vi. 10. and would rather run the risk of being cast into the den of lions, and being torn in pieces by those cruel beasts, than he would either omit or conceal it?—And do you think, that when our blessed Lord, whose whole life was employed in religious services, so frequently took his disciples apart to pray with them, that he did not intend this as an example to us, of praying with those under our care, or in other words, with the members of our

own family, who are most immediately so?—Or can you by any imaginable artifice delude yourself so far as to think, that when we are solemnly charged and commanded to pray “with all prayer and supplication,” Eph. vi. 18. this kind of prayer is not included in that apostolical injunction?

On the whole, the question lies in a very little room. Have I proved by what I have said before, that family prayer is a reasonable thing? That it has a tendency to promote the honour of God, and the interest of religion, and your own salvation with that of those who are committed to your care? If you are really convinced of this, then all the general precepts which require the love of God, and your neighbour, all that recommend a regard to the interest of Christ, and a concern for our own everlasting happiness, bind it in this connexion as certainly upon us, as if it had been commanded in words as express as those, in which we are required “to enter into our closets, and there to pray to our Father which is in secret,” Mat. vi. 6.*

And I will farther add, that if the care of family religion be, (as I suppose every man’s conscience will secretly testify that it is,) a proper part of a religious education, then all those many passages of scripture which recommend this, must in all reason be understood as including that. But perhaps you may be ready to plead,

2. “That it is generally neglected.”

* This part of the argument is enforced with peculiar strength by that great and excellent writer Mr. Howe, in his posthumous sermons on the subject; which I earnestly recommend to every reader that can get an opportunity of perusing them.

Yet scarce can you have made or thought of this objection, but you will see at the first glance, that it must turn upon yourself, rather than on the whole appear favourable to your cause. It is the reproach of our age, if it be indeed generally neglected. And if it be generally excluded from the families of the rich and the great, (who too frequently set the fashion, where they are most apt to set it wrong,) let it rather awaken a generous indignation in our breast, to think that it is so excluded. At least, let it awaken a holy zeal to exert ourselves so much the more, as it is certain that no association in vice can secure those that join in it: For it is expressly said, “though hand join in hand, the wicked shall not be unpunished,” Prov. xi. 21. So will your obedience be the more acceptable, in proportion to the degree in which it is singular. Were there not one praying family in the whole nation, in the whole world, methinks it should instigate you to the practice, rather than tempt you to the neglect, and you should press on as ambitious of the glory of leading the way: for what could be a nobler object of ambition, than to be pointed out by the blessed God himself, as Job was; of whom he said, with a kind of triumph, “hast thou considered my servant Job, that there is none like him in the land, or even on the earth,” Job i. 8. But blessed be God, this supposed universal neglect is far from being the case. Let it however rejoice us, if God may say, “there are such and such families, distinguishable from those in the neighbourhood on this account; as prevalent as the neglect of family prayer is, they have the resolution to practise it, and like my servant Daniel,

fear not the reproach and contempt which profane and ungodly men may cast upon them, if they may but honour me and engage my favour: "I know them: I hearken and hear, and a book of remembrance is written before me for them that fear me, and think on my name," Mal. iii. 16. Nor should you urge,

3. "That you have so much business of another kind, as not to be able to attend to this."

I might cut this objection short at once, by applying to your conscience, whether you have not time for many other things, which you know to be of much less importance. How many hours in a week do you find for amusement, while you have none for devotion in your family? and do you indeed hold the blessing of God so very cheap, and think it a matter of so little importance, that you conclude your business must succeed the worse, if a few minutes were daily taken solemnly to seek it together? Let me rather admonish you, that the greater your business is, the more need you have to pray earnestly, that your hearts may not be engrossed by it. And I would beg leave further to remind you, that if your hurry of business were indeed so great as the objection supposes, (which I believe is seldom the case,) prudence alone might suggest, that you should endeavour to contract it. For there are certain boundaries, beyond which a wise and faithful care cannot extend; and as an attempt to go beyond these boundaries has generally its foundation in avarice, it often has its end in poverty and ruin. But if you were ever so secure of succeeding for this world, how dear might you and your children pay for that success, if all the

blessed consequences of family religion, for time, and for eternity, were to be given up as the price of that very small part of your gains, which is owing to the minutes you take from these exercises, that you may give them to the world? For you plainly perceive the question is only about them, and by no means about a strenuous application to the proper duties of your secular calling through the day. And if you will be rich upon such profane terms as are here supposed, (for truly I can call them no better than profane,) you will probably plunge yourself into final perdition, and may in the mean time "pierce yourself through with many sorrows," 1 Tim. vi. 9, 10. while religious families learn by blessed experience, that the blessing of the Lord, which they are so often imploring together "maketh rich, and addeth no sorrow with it," Prov. x. 22. or that "a little with the fear of the Lord is better than great treasure, with that intermingled trouble," Prov. xv. 16. which in the neglect of God, must necessarily be expected. But I conclude that yet more will be objecting,

4. "That they want ability for a work of this kind "

To this I must in the first place reply, that where the heart is rightly disposed, it does not require any uncommon abilities to discharge family worship in a decent and edifying manner. "The heart of a wise and good man, in this respect teacheth his mouth, and addeth knowledge to his lips," Prov. xvi. 23. and "out of the fullness of it, when it is indeed full of pious affections, the mouth will naturally speak," Luke vi. 45. And if it speak naturally, and in the main properly, it is enough. There is no need at all

of speaking elegantly. The plainest and simplest language, in addresses to the Majesty of heaven, appears to me far preferable to laboured, pompous, and artificial expressions. Plain, short sentences, uttered just as they rise in the mind, will be best understood by them that join with you. And it should on such occasions be our endeavour, to let ourselves down, as much as possible, to the understanding of the least and meanest of them: and this will in itself be more pleasing to God, than any thing which should proceed from ostentation and parade.

I must also desire you to consider, how many helps you may easily procure. The scripture is a large and noble magazine of the most proper sentiments, and most expressive language; which if you will attend to with a becoming regard, will soon furnish you for every good word and work, and most apparently for this. And besides this, we have in our language a great variety of excellent forms of prayer, for families, as well as for private persons; * which you may use, at least at first, with great profit. And if it be too laborious to you to learn them by heart, or if having learnt them you dare not trust your memory, what should forbid your reading them reverently and devoutly? I hope I shall give no offence to any

* I must beg leave on this occasion to mention and recommend two excellent collections of this kind, Jenkes's Devotions, and the family Prayer Book, printed for Mr. Waugh. Readers of almost every taste may find themselves suited by one or the other of these; and there are many admirably devout and judicious forms in both, which I should think every wise and good man might hear with pleasure and improvement, and to every clause of which he might put his most hearty *Amen*.

good Christian by saying, but on this occasion I should offend my conscience by not saying, that I have long thought an irreconcilable aversion to forms of prayer, even of human composition, as vain a superstition, as a passionate attachment to them. And if any had rather, that a family should be prayerless, than that a well chosen form should be gravely and solemnly read in it, I think he judges as absurdly, as if he would rather see them starving to death, than fed out of a dish whose materials or shape are disagreeable to him. The main thing is, that God be reverently and sincerely adored, that suitable blessings, temporal and spiritual, be sought from him for ourselves and others, and cordial thanksgivings returned to him for the various gifts of his continual bounty : and if this be done, the circumstances of doing it though I cannot think them quite indifferent, are comparatively of small importance. I know by sure experience, in a great variety of instances, that is very possible for Christians of no extraordinary genius, and with a very low education, to acquit themselves honourably in prayer without the assistance of forms : and they who at first need them may, and probably, if they seriously set about it, would soon outgrow that need. But if they did not, God might be glorified, and families edified, by the continued use of such helps. And on the whole, if it be indeed come to this, that you will rather sacrifice all the benefits of family prayer, than submit to the trouble of reading, or appointing another to read, a well composed address, which perhaps, with a small portion of scripture before it, might not take up one quarter of an hour's time, indeed, indeed, you must be condemned by God, and your own conscience. In such a view both must testify, that it

is neither want of leisure, nor want of ability, that prevents your discharging your duty, but a stupid indifference about it, or rather a wretched aversion to it; the natural consequence of which might, if a little reflected upon, be sufficient to throw the most careless and arrogant sinner into an awful alarm, if not a trembling consternation.

I apprehend, that the most plausible objections have now been canvassed; for I suppose, few will be so weak and cowardly, as to plead,

5. "That their domestics will not submit to the introduction of such orders as these."

But as this may be secretly thought of, where it would not be pleaded, especially where these duties have unhappily been omitted when families were first formed, and in their most flexible and pliant state, I will bestow a few words on this head.

And here I must desire, that you would not rashly conclude this to be the case, with respect to your own. Do not think so unkindly of your domestics, if they be not extremely wicked indeed, as to imagine they would be secretly discontented with spending a little time daily in hearing the word of God, and being present at your domestic devotion; much less should you allow yourself to think, till it appears in fact, that they will have the arrogance openly to dispute so reasonable a determination as this. Perhaps on the contrary, they are even now secretly wishing, that God would put into your heart to make the attempt; and thinking with a kind of tender regret, "why are we denied such a blessing, when the members of this and that family in the neighbourhood are favoured with it."

But if it be indeed as you suppose, that they would think of it with a secret aversion, and come into it with apparent reluctance, if they can be in-

duced to come into it at all; you would do well to reflect, whether this profaneness and perverseness may not, in a great measure at least, be owing to that very neglect which I am now pressing you to reform? Which if it be, it ought certainly to convince you in the most powerful and effectual manner, of the necessity of endeavouring to repair as soon as possible the mischief already done. And if there be really an opposition you ought to let any in whom you discover it know, that your measures are fixed, and that you cannot and will not resign that just authority, which the laws of God and man give you in your own house, to the petulancy of their humour, or the impiety of their unhappy temper. Make the trial, whether they will dare to break with you, rather than submit to so easy a condition, as that of being present at your hours of family worship. If it be a servant that disputes it, you will no doubt think it a great blessing to your family to rid it of so detestable a member, in that relation. And if it be a child, grown up to years, that should be years of discretion, that sets himself against this reformation, (and it is not possible that any others should oppose you,) tho' it is certain that wherever such a son of Belial be, he must be a great grief to your heart, you will be delivered from a great deal of distress which the sight of his wickedness must daily give you, by refusing him a place in your own family, which he would only disgrace and corrupt, and leaving him to practise those irregularities and scandals which always go along with such a presumptuous contempt of religion, any where else rather than under your own roof.

I can think of but one objection more, and that is,

6. "That you may not know how to introduce a practice which you have so long neglected."

But this is an objection so very soon removed, that I hope, if nothing else lie in the way, your family will not continue another week in the unhappy circumstances in which your negligence has hitherto kept it. I were unworthy the name of a minister of the Gospel, if, whatever my other engagements are, I were not willing to give you my utmost assistance, as soon as possible, in so good a work as the reformation of this great and lamentable evil. Far from thinking it a trouble to visit you, and spend an hour with you upon such an occasion; who would not esteem it a refreshment, and a blessing, to come and inform your domestics, when gathered together, for this purpose, how wise, and happy a resolution you had taken, to represent the reason they have to rejoice in it, and to bless God who had inspired you with it? And how sweet a work would it be to perform it, as for the first time, imploring the blessings of providence and grace on you and yours, and entreating those assistances of his holy Spirit, which may qualify you for discharging your peculiar part in it, and may render it the successful means of planting, or of supporting and animating a principle of true religion in every soul under your care? Nor would the joy and delight be confined, to the minutes spent with you at such a season: It would be carried home to the study, and to the house of God: and the very remembrance of it would for years to come, encourage to other attempts of usefulness, and strengthen our hands in the work of the Lord.

And oh my dear friend, whoever you be, are not ashamed, that a minister should on this occasion tell your children and servants, that you are sensible of your former neglect, and are determined in the strength of God to practise a duty, which it has

indeed been criminal hitherto to omit. This is a mean and unworthy shame, and would prevent our reforming evils which are indeed shameful. It will be a glory to you, to be willing and solicitous to revive languishing religion; a glory to give to other families an example, which, if they have the wisdom and courage to follow it, will undoubtedly bring down a rich variety of blessings on themselves, and, if followed by considerable numbers, on the public. At least, it will be an honour to you in the sight of men; and what is infinitely more, in the sight of God, to have made the generous effort; and not to make the guilty neglect of former years, an excuse for continuing to neglect, what it should rather be a powerful argument immediately to practise.

But I would by no means insist upon it, that divine worship should be introduced into your family in the particular manner I have recommended. Use your own judgment, and pursue your own inclination; so that it be but effectually and immediately done. You may perhaps think it convenient to call them together, and read over this letter to them; telling them at the conclusion, that you are in your conscience convinced there is reason in it which cannot be answered, and that therefore you are resolved to act agreeably to it. You may then proceed to read a portion of scripture, and to pray with them in such a manner as you may think most expedient. But in whatever manner it be done, you will remember, that it must be with reverence and solemnity, and with unfeigned fervour of devotion, as in the sight of the heart-searching God. And you will farther remember, that when once introduced, it must be resolutely and constantly carried on; for to cast out this heavenly

guest will in some degree be more shameful, than not to admit it. But I hope, sweet experience of the pleasures of these duties will be instead of a thousand arguments, to engage your adherence to them. May God give you resolution immediately to make the attempt! And may he assist and accept you, and scatter down every desirable blessing of providence and of grace, on you and yours! So that this day, (for I hope it will be introduced this very day,) may become memorable in your lives, as a season from whence you may date a prosperity and a joy hitherto unknown, how happy soever you may have been in former years: for very imperfect, I am sure, must that domestic happiness be, in which domestic religion has no part.

How shall I congratulate myself, if in consequence of the representation and address I have now been making to you, I may be the blessed instrument in the divine hand, of inspiring you with such a resolution! What an additional bond will then be added to our friendship, while God continues us together in life! Yea what an everlasting bond of a nobler friendship, in a future state; where it will be before the throne of God my joy to have given such admonitions as these, and yours faithfully and obediently to have received them!

But if after all you will not be persuaded, but will hearken to the voice of cowardice, and sloth, and irreligion, in defiance of so many awakening and affecting reasons, you must answer it at large. If your children and servants grow up in the neglect of God, and pierce your heart with those sorrows, which such servants, and especially such children, are like to occasion; if they raise profane and profligate families; if they prove the curse of their country, as well as the torment and ruin of those most

intimately related to them; the guilt is in part yours, and (I repeat again,) you must answer it to God at the great day, that you have omitted the proper and appointed method of preventing such fatal evils.— In the mean time, you must answer the omission to your own conscience; which probably has not been easy in former days, and in future days may be yet more unquiet. Yes, Sir, the memory of this address may continue to torment you, if it cannot reform you: and if you do not forsake the house of God, as well as exclude God and his worship from your own house, you will meet with new wounds; for new exhortations and admonitions will arm reflection with new reproaches. And in this uncomfortable manner you will probably go on, till what has been the grief and shame of your life, become the affliction of your dying bed; nor dare I presume to assure you that God will answer your last cries for pardon. The best you can expect under the consciousness of this guilt is, to pass trembling to your final doom:—But whatever that doom be, you must acquit your minister who has given you this faithful warning;* and this letter, transcribed as it were in the records of the divine omniscience, shall testify that a matter of so great importance hath not been wholly neglected, hath not been coldly and slightly urged, by,

Dear Sir, your affectionate friend,
and faithful servant, in our common Lord,
P. DODDRIDGE.

NORTHAMPTON, Dec. 20, 1749.

* If this letter should be presented by any of my brethren in the Ministry to any of their hearers, they may easily see, that this expression is applicable to them, as well as to those who may receive it from my hands.

INSTRUCTIONS

FOR

REARING AND EDUCATING A FAMILY,

IN

A LETTER

FROM

MARGARET WESLEY TO HER BELOVED SON,

JOHN WESLEY.

INSTRUCTIONS, &c.

July 24, 1732.

DEAR SIR,

ACCORDING to your desire, I have collected the principal rules I observed in educating my family : which I now send you as they occurred to my mind, and you may (if you think they can be of use to any) dispose of them in what order you please.

The children were always put into a regular method of living, in such things as they were capable of, from their birth ; as in dressing, undressing, changing their linen, &c. The first quarter commonly passes in sleep. After that, they were, if possible, laid into their cradles awake, and rocked to sleep ; and so they were kept rocking till it was time for them to awake. This was done to bring them to a regular course of sleeping ; which at first was three hours in the morning, and three in the afternoon : afterward two hours, till they needed none at all.

When turned a year old (and sometimes before) they were taught to fear the rod, and to cry softly ; by which means they escaped abundance of correction they otherwise might have had ; and that most odious noise of the crying of children, was rarely heard in the house ; but the family usually lived in as much quietness as if there had not been a child among them.

As soon as they were grown pretty strong, they were confined to three meals a-day. At dinner

their little table, and chairs, were set by ours, where they could be overlooked ; and they were suffered to eat and drink (small beer) as much as they would, but not to call for any thing. If they wanted aught, they used to whisper to the maid which attended them, who came and spake to me ; and as soon as they could handle a knife and fork, they were set to our table. They were never suffered to choose their meat, but always made to eat such things as were provided for the family.

Mornings they had always spoon-meat : sometimes at nights. But whatever they had, they were never permitted to eat at those meals, of more than one thing, and of that sparingly enough. Drinking or eating between meals were never allowed, unless in case of sickness, which seldom happened. Nor were any suffered to go into the kitchen to ask any thing of the servants, when they were at meat ; if it was known they did, they were certainly punished, and the servants severely reprimanded.

At six, as soon as family prayer was over, they had their supper ; at seven the maid washed them, and beginning at the youngest, she undrest and got them all to bed by eight ; at which time she left them in their several rooms awake, for there was no such thing allowed of in our house, as sitting by a child till it fell asleep.

They were so constantly used to eat and drink what was given them, that when any of them was ill, there was no difficulty in making them take the most unpleasant medicine ; for they durst not refuse it, though some of them would presently throw it up. This I mention to shew that a person may be taught to take any thing, though it be never so much against his stomach.

In order to form the minds of children, the first thing to be done is to conquer their will, and bring them to an obedient temper. To inform the understanding is a work of time, and must with children, proceed by slow degrees as they are able to bear it; but the subjecting the will, is a thing which must be done at once; and the sooner the better. For by neglecting timely correction they will contract a stubbornness, and obstinacy, which is hardly ever after conquered, and never without using such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent, whom I call cruel parents, who permit their children to get habits, which they know must be afterwards broken. Nay, some are so stupidly fond, as in sport to teach their children to do things, which in a while after they have severely beaten them for doing. When a child is corrected it must be conquered, and this is no hard matter to do, if it has not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is brought to revere and stand in awe of the parents, then a great many childish follies, and inadvertencies may be past by. Some should be overlooked and taken no notice of, and others mildly reproved, but no wilful transgression ought ever to be forgiven children, without chastisement, less or more, as the nature and circumstances of the offence require.

I insist upon conquering the will of children sometimes, because this is the only strong and rational foundation of a religious education; without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to

maturity, and the principles of religion have taken root in the mind.

I cannot yet dismiss this subject. As self-will is the root of all sin and misery, so whatsoever cherishes this in children, insures their after wretchedness and irreligion : whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident, if we farther consider, that religion is nothing else than the doing the will of God, and not our own : that the one grand impediment to our temporal and eternal happiness, being this self-will, no indulgencies of it can be trivial, no denial unprofitable. Heaven or hell depends on this alone. So that the parent who studies to subdue it in his child, works together with God in the renewing and saving a soul : the parent who indulges it does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies, to damn his child, soul and body, for ever.

The children of this family were taught as soon as they could speak, the Lord's prayer, which they were made to say at rising and bed-time constantly to which, as they grew bigger, were added a short prayer for their parents, and some collects ; a short catechism, and some portion of scripture, as their memories could bear.

They were very early made to distinguish the Sabbath from other days ; before they could well speak, or go. They were as soon taught to be still at family prayers, and to ask a blessing immediately after, which they used to do by signs, before they could kneel or speak.

They were quickly made to understand they might have nothing they cried for, and instructed to speak handsomely for what they wanted. They

were not suffered to ask, even the lowest servant, for aught, without saying "Pray give me such a thing;" and the servant was chid, if she ever let them omit that word. Taking God's name in vain, cursing and swearing, profaneness, obscenity, rude, ill-bred names, were never heard among them. Nor were they ever permitted to call each other by their proper names, without the addition of brother or sister.

None of them were taught to read till five years old, except Kezzy, in whose case I was overruled; and she was more years learning, than any of the rest had been months. The way of teaching was this: the day before a child began to learn, the house was set in order, every one's work appointed them, and a charge given, that none should come into the room from nine till twelve, or from two till five, which you know were our school hours. One day was allowed the child, wherein to learn its letters, and each of them did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly; for which I then thought them very dull: but since I have observed how long many children are learning the horn-book, I have changed my opinion. But the reason why I thought them so then was, because the rest learned so readily, and your brother Samuel, who was the first child I ever taught, learnt the alphabet in a few hours. He was five years old on the 10th of February: the next day he began to learn, and as soon as he knew his letters, began at the first chapter of Genesis. He was taught to spell the first verse, then to read it over and over, till he could read it off hand without any hesitation; so on to the second, &c. (till he took ten verses for a lesson, which he quickly did.)

Easter fell low that year, and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory, that I cannot remember ever to have told him the same word twice.

What was yet stranger, any word he had learnt in his lesson, he knew wherever he saw it, either in his bible or any other book; by which means he learnt very soon to read an English author well.

The same method was observed with them all. As soon as they knew the letters, they were put first to spell, and read one line; then a verse, never leaving till perfect in their lesson, were it shorter or longer. So one or other continued reading at school time, without any intermission, and before we left school each child read what he had learnt that morning; and e'er we parted in the afternoon, what they had learnt that day.

There was no such thing as loud talking or playing allowed of; but every one was kept close to their business for the six hours of school. And it is almost incredible, what a child may be taught in a quarter of a year, by a vigorous application, if it have but a tolerable capacity, and good health.—Every one of these, Kezzy excepted, could read better in that time, than the most of women can do as long as they live.

Rising out of their places, or going out of the room, was not permitted, unless for good cause; and running into the yard, garden, or street without leave, was always esteemed a capital offence.

For some years we went on very well. Never were children in better order. Never were children better disposed to piety, or in more subjection to their parents; till that fatal dispersion of them after the fire, into several families. In those they were

left at full liberty to converse with servants, which before they had always been restrained from, and to run abroad and play with any children, good or bad. They soon learnt to neglect a strict observation of the sabbath, and got knowledge of several songs and bad things, which before they had no notion of. That civil behaviour which made them admired when at home, by all which saw them, was in great measure lost, and a clownish accent and many rude ways were learnt, which were not reformed without much difficulty.

When the house was re-built, and the children all brought home, we entered upon a strict reform; and then was begun the custom of singing psalms at beginning and leaving school, morning and evening. Then also that of a general retirement at five o'clock was entered upon, when the oldest took the youngest that could speak, and the second the next, to whom they read the psalms for the day, and a chapter in the New Testament; as in the morning they were directed to read the psalms and a chapter in the old, after which they went to their private prayers, before they got their breakfast, or came into the family. And I thank God, the custom is still preserved amongst us.

There were several by-laws observed among us, which slipt my memory, or else they had been inserted in their proper place: but I mention them here, because I think them useful.

1. It had been observed, that cowardice and fear of punishment, often lead children into lying, till they get a custom of it, which they cannot leave. To prevent this, a law was made, That whoever was charged with a fault, of which they were guilty, if they would ingeniously confess it, and promise to amend, should not be beaten. This rule pre-

vented a great deal of lying, and would have done more, if one in the family would have observed it. But he could not be prevailed on, and therefore was often imposed on by false colours and equivocations, which none would have used (except one) had they been kindly dealt with. And some in spite of all this would always speak truth plainly.

2. That no sinful action, as lying, pilfering at church, or in the Lord's day, disobedience, quarrelling, &c. should ever pass unpunished.

3. That no child should ever be chid, or beat twice for the same fault, and that if they amended, they should never be upbraided with it afterwards.

4. That every signal act of obedience, especially when it crossed upon their own inclinations, should be always commended, and frequently rewarded, according to the merits of the cause.

5. That if ever any child performed an act of obedience, or did any thing with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted, and the child with sweetness directed how to do better for the future.

6. That propriety be inviolably preserved, and none suffered to invade the property of another in the smallest matter, though it were but of the value of a farthing, or a pin; which they might not take from the owner, without, much less against his consent. This rule can never be too much inculcated on the minds of children: and from the want of parents or governors doing it as they ought, proceeds that shameful neglect of justice, which we may observe in the world.

7. That promises be strictly observed: and a gift once bestowed, and so the right passed away

from the doner, be not resumed, but left to the disposal of him to whom it was given; unless it were conditional, and the condition of the obligation not performed.

8. That no girl be taught to work till she can read very well; and then that she be kept to her work with the same application, and for the same time that she was held to in reading. This rule also is much to be observed; for the putting children to learn sewing before they can read perfectly, is the very reason why so few women can read fit to be heard, and never to be well understood.

AN EXTRACT

FROM

THE REV. JOHN WESLEY'S JOURNAL,

DEMONSTRATING

THE DEPRAVITY OF MAN,

AND THE

LOVE OF GOD

TO

HIS TRIED FOLLOWERS.

EXTRACT, &c.

A short account of a Mobbing Crew in England, soon after the Episcopal Methodists first took their rise, being an extract from John Wesley's Journal, for the year 1743 ; which powerfully demonstrates the depravity of man, and the love of God to his tried followers, by his overruling the vile passions of man, to promote his own kingdom and glory.

AFTER preaching to a small attentive congregation, I rode to Wednesbury. At twelve I preached in a ground near the middle of the town, to a far larger congregation than was expected, on *Jesus Christ, the same yesterday and to-day, and for ever*. I believe every one present felt the power of God. And no creature offered to molest us, either going or coming : *but the Lord fought for us, and we held our peace.*

I was writing at Francis Ward's in the afternoon, when the cry arose, that "the mob had beset the house." We prayed, that God would disperse them. And it was so: one went this way, and another that : so that in half an hour not a man was left. I told our brethren, "Now is the time for us to go:" but they prest me exceedingly to stay. So, that I might not offend them, I sat down, though I foresaw what would follow. Before five the mob surrounded the house again, in greater numbers than ever. The cry of one and all was, "Bring out the minister: we *will* have the mini-

ster." I desired one to take their captain by the hand, and bring him into the house. After a few sentences interchanged between us, the lion was become a lamb. I desired him to go and bring one or two more of the most angry of his companions. He brought in two, who were ready to swallow the ground with rage; but in two minutes they were as calm as he. I then bad them make way, that I might go out among the people. As soon as I was in the midst of them, I called for a chair, and standing up asked, "What do any of you want with me!" Some said, "We want you to go with us to the justice." I replied "That I will with all my heart." I then spoke a few words, which God applied; so that they cried out with might and main, "The gentleman is an honest gentleman, and we will spill our blood in his defence." I asked, "Shall we go to the justice to night or in the morning?" Most of them cried, "To night, to night;" on which I went before, and two or three hundred followed, the rest returning whence they came.

The night came on before we had walked a mile, together with heavy rain. However on we went to Bentley-hall, two miles from Wednesbury. One or two ran before to tell Mr. Lane, "They had brought Mr. Wesley before his worship." Mr. Lane replied, "What have I to do with Mr. Wesley? Go and carry him back again." By this time the main body came up, and began knocking at the door. A servant told them, "Mr. Lane was in bed." His son followed, and asked, "What was the matter?" One replied, "Why, an't please you, they sing psalms all day; nay, and make folks rise at five in the morning. And what would your worship advise us to do?" "To go home, said Mr. Lane, and be quiet."

Here they were at a full stop, till one advised, "To go to justice Persehouse at Walsal." All agreed to this. So we hastened on, and about seven came to his house. But Mr. P— likewise sent word, "That he was in bed." Now they were at a stand again; but at last they all thought it the wisest course, to make the best of their way home. About fifty of them undertook to convoy me. But we had not gone a hundred yards, when the mob of Walsal came, pouring in like a flood, and bore down all before them. The Darlaston mob made what defence they could; but they were weary, as well as out numbered. So that in a short time, many being knocked down, the rest ran away, and left me in their hands.

To attempt speaking was vain; for the noise on every side was like the roaring of the sea. So they dragged me along till we came to the town; where seeing the door of a large house open, I attempted to go in; but a man catching me by the hair, pulled me back into the middle of the mob. They made no more stop till they had carried me through the main street, from one end of the town to the other. I continued speaking all the time to those within hearing, feeling no pain or weariness. At the west end of the town, seeing a door half open, I made towards it, and would have gone in. But a gentleman in the shop would not suffer me, saying, "They would pull the house down to the ground." However, I stood at the door and asked, "Are you willing to hear me speak?" Many cried out, "No, no! knock his brains out; down with him; kill him at once." Others said, "Nay, but we will hear him first." I began asking, "What evil have I done? Which of you all have I wronged in word or deed?" And continued speaking for above a

quarter of an hour, till my voice suddenly failed. Then the floods began to lift up their voice again; many crying out, "Bring him away, bring him away."

In the mean time my strength and my voice returned and I broke out aloud into prayer. And now the man who just before headed the mob, turned and said, "Sir, I will spend my life for you. Follow me, and not one soul here shall touch a hair of your head." Two or three of his fellows confirmed his words, and got close to me immediately. At the same time the gentleman in the shop cried out, "For shame, for shame, let him go." An honest butcher who was a little farther off, said, "It was a shame they should do thus;" And pulled back four or five, one after another, who were running on the most fiercely. The people then, as if it had been by common consent, fell back to the right and left; while those three or four men took me between them, and carried me through them all. But on the bridge the mob rallied again; we therefore went on one side, over the mill-dam, and thence through the meadows; till a little before ten, God brought me safe to Wednesbury: having lost only one flap of my waist-coat, and a little skin from one of my hands.

I never saw such a chain of providences before; so many convincing proofs that the hand of God is on every person and thing, overruling all as it seemeth him good.

The poor woman of Darlaston, who had headed that mob, and sworn, that none should touch me, when she saw her followers give way, ran into the thickest of the throng, and knocked down three or four men, one after another. But many assaulting her at once, she was soon overpowered, and had

probably been killed in a few minutes, (three men keeping her down and beating her with all their might) had not a man called to one of them, "Hold, Tom, hold!" "Who is there, said Tom. What honest Munchin? Nay, then let her go." So they held their hand, and let her get up, and crawl home as well as she could.

From the beginning to the end I found the same presence of mind, as if I had been sitting in my own study. But I took no thought for one moment before another: only once it came into my mind, That if they should throw me into the river, it would spoil the papers that were in my pocket. For myself, I did not doubt but I should swim across, having but a thin coat, and a light pair of boots.

The circumstances that follow I thought were particularly remarkable. 1. That many endeavoured to throw me down while we were going down hill on a slippery path to the town; as well judging, that if I was once on the ground, I should hardly rise any more. But I made no stumble at all, nor the least slip till I was entirely out of their hands. 2. That although many strove to lay hold on my collar or clothes, to pull me down, they could not fasten at all; only one got fast hold of the flap of my waistcoat, which was soon left in his hand. The other flap, in the pocket of which was a bank note, was torn but half off. 3. That a lusty man just behind, struck at me several times, with a large oaken stick; with which if he had struck me once on the back part of my head, it would have saved him all farther trouble. But every time the blow was turned aside I know not how; for I could not move to the right hand or left. 4. That another came rushing through the press, and raising his

arm to strike, on a sudden let it drop, and only stroked my head, saying, "What soft hair he has!" 5. That I stopped exactly at the Mayor's door, as if I had known it, (which the mob doubtless thought I did :) And found him standing in the shop, which gave the first check to the madness of the people. 6. That the very first men whose hearts were turned, were the heroes of the town, the captains of the rabble on all occasions, one of them having been a prize-fighter at the bear-garden. 7. That from first to last, I heard none give a reviling word, or call me by any *opprobrious* name whatever. But the cry of one and all was "The preacher! The preacher! The parson! The minister!" 8. That no creature, at least within my hearing, laid any thing to my charge, either true or false: Having in the hurry quite forgot to provide themselves, with an accusation of any kind: and, lastly, That they were as utterly at a loss, what they should do with me; none proposing any determinate thing; only, "Away with him; kill him at once."

By how gentle degrees does God prepare us for his will! Two years ago a piece of brick grazed my shoulders. It was a year after, that the stone struck me between the eyes. Last month I received one blow; and this evening two: one before we came into the town, and one after we were gone out. But both were as nothing: for though one man struck me on the breast with all his might, and the other on the mouth with such a force that the blood gushed out immediately; I felt no more pain from either of the blows, than if they had touched me with a straw.

It ought not to be forgotten, that when the rest of the society, made all haste to escape for their

lives, four only would not stir, William Stitch, Edward Slater, John Griffiths, and Joan Parks: these kept with me, resolving to live or die together. And none of them received one blow, but William Stitch, who held me by the arm, from one end of the town to the other. He was then dragged away and knocked down: but he soon rose and got to me again. I afterwards asked him, "What he expected when the mob came upon us?" He said, "To die for him who had died for us: and he felt no hurry or fear, but calmly waited till God should require his soul of him."

I asked J. P——, If she was not afraid, when they tore her from me? She said, "No: no more than I am now. I could trust God for you, as well as for myself. From the beginning I had a full persuasion, that God would deliver you. I knew not how; but I left that to him, and was as sure as if it were already done." I asked, If the report was true, that she had *fought* for me? She said, "No; I knew God would fight for his children."—And shall these souls perish at the last?

When I came back to Francis Ward's, I found many of our brethren waiting upon God. Many also whom I had never seen before, came to rejoice with us. And the next morning, as I rode through the town in my way to Nottingham, every one I met expressed such a cordial affection, that I could scarce believe what I saw and heard.

I cannot close this head without inserting as great a curiosity in its kind, as I believe, was ever yet seen in England; which had its birth within a very few days, of this remarkable occurrence at Walsal.



